

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

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## Chronicle

**Home News.**—Congress opened on December 5, with many problems before it and a curious political situation existing. Outstanding are the questions of meeting the demands of the western farmers; of devising means for controlling floods on the Mississippi; of reducing taxes and at the same time lessening the public debt; of conciliating various interests in proposed railroad consolidations; of further tightening the immigration laws; of building up national defense, particularly naval, consistently with international agreements; of whether Government ownership of the merchant fleet shall be continued; of whether the Government shall maintain ownership of the Muscle Shoals power project and extend it to that at Boulder Dam; of the return of enemy alien private property seized during the war, and of the building of the Great Lakes-to-the-sea canal. Before these were taken up, a vexing problem faced the Senate in the seating of Senators-elect Smith, of Illinois, and Vare, of Pennsylvania. The Republican and Democratic parties, counting in the two disputed seats and the Republican

insurgents, have an equal representation in the Senate. In the House, the Republicans number 237, Democrats 195, Farmer-Labor 2, Socialists 1. The question of the organization of the Senate was left by the Democrats to the Republicans, in spite of the urgings of Republican insurgents and promises of help. Another interesting feature of the Congress was expected to be its relations with the President, strengthened by his expressed determination not to run again, but faced by the difficult position of a practical majority in the Senate against him. The President's message will be analyzed next week.

A rather bitter difference of opinion arose between President Coolidge and the United States Chamber of Commerce on taxation. The Chamber demanded of the President a \$400,000,000 tax reduction. It renewed this demand after the House Ways and Means Committee decided on a reduction of \$235,000,000. The President was represented as angry by their insistence and is abiding by his original determination to uphold the lower figure. The Chamber answered the President pointing out that they had not only the right but the responsibility to insist upon the higher figure.

**Austria.**—An attempt was made to assassinate Mayor Seitz on November 26, by a young Monarchist, who was said to have been incited by a revolutionary drama recently staged in the Raimund Theater. Fascist leaders vehemently denied the charges that the would-be assassin was the tool of a Nationalist conspiracy. The Mayor had received many threatening letters but it had not been ascertained whether they were written by the young Monarchist. The City Executive is said to have been a storm center of controversy with the Chancellor over recent riots in Vienna.

**Canada.**—After diverse decisions had been given by the succeeding courts in Canada as to the status of the Jews in the educational system of the Province of Quebec, the case was carried to the Privy Council in London, the highest court in the British Empire. There are many subsidiary questions involved in the case, but the two principal ones concern: first, the right of the Jewish child to attend public schools under the Protestant panel; and second, the appointment of Jewish citizens to serve on the Protestant School Board. In the Quebec system

there are two classes of public schools, the Catholic and the Protestant; this latter name is used to include all dissentients from the majority which is Catholic. But the Protestant educational leaders refused to accept the Jews as component elements in their system. When the Jewish complaint was brought before the Supreme Court of Canada, that body judged that Jewish citizens could not be appointed members of the Protestant School Board, that this Board was not obliged to appoint Jewish teachers, and that the Provincial Legislature of Quebec had not the power to pass legislation establishing the right of Jews to serve on the Protestant School Board. The Jews appealed to the Privy Council in London against this final Canadian decision. Prominent jurists of Canada and England argued the case which was opened on November 29 by Sir John Simon in behalf of the Jewish appellants.

**China.**—On November 26, the Nanking Nationalist Military Council announced sweeping Nationalist victories in driving the Northerners from the provinces of Honan, Anhwei and Kiangsu. Nationalist officials at Shanghai stated that a "well-coordinated Nationalist front extends from Chang-chow to the sea." Meanwhile in Canton a serious riot was precipitated in the native quarter by striking anti-British shipworkers, following the cutting off of food supplies by Government authorities. Many were injured and numerous arrests followed. General Li Chai-sum, ousted from Canton on November 17, by Kwantung troops continued, unsuccessfully, his efforts to reestablish himself there. The proclamation, on November 24, by Dr. C. C. Wu, Foreign Minister of the Nanking Government that "no treaty or agreement in relation to China to which the Nationalist Government is not a party shall be deemed binding on China," caused a mild sensation in consular and foreign circles though by some this apparent abrogation of the Chinese "unequal" treaties was regarded merely as a political gesture to appease Nationalist dissidents.

**Czechoslovakia.**—The Bishops met in annual conference at Prague in the middle of November with the Archbishop of the city presiding. Among other measures adopted for the furtherance of religion was the approval of a petition addressed to the Educational Ministry relating to reforms in school administration. The Bishops also resolved upon fostering "Catholic Action" among the people, as recommended by the Holy Father. It was insisted, however, that these lay activities must be entirely divorced from all political activities. Announcement was made that participation of the clergy in party politics, including candidacy for legislative positions, had been prohibited by Rome and was to be curtailed even to the extent that no priest should function as a paid employe of any political party. It was said that the Holy See had been displeased with the silence of the press of the "Catholic" political parties, which, though directed by Czech

priests, took no action when the Papal Nuncio was expelled from Prague.

**France.**—Addressing the Chamber of Deputies on November 30, at the close of a heated debate on various questions of foreign policy, M. Briand made a spirited defence of his peace policy. He declared that there was no danger of serious difference with Italy over the Yugoslav treaty. The prospect of war was unthinkable. All the great Powers would intervene to prevent it. He would have no hesitation about a friendly meeting with Signor Mussolini, if such a course was needed. Referring to the Soviet invitation for immediate general disarmament, he pointed out that Russia was endeavoring to claim credit by a grand gesture for all the work for peace that had been done by the nations of Europe since the Versailles Treaty. Moroccan affairs were quiet. There would be no punitive expedition against the kidnappers of the Steegs.

**Germany.**—On November 23, the Franco-German trade treaty passed its third reading in the Reichstag without a debate. The trade war which had been waged between Germany and Poland for more than three years was apparently ended by the agreement of the Foreign Ministers of the two countries on a general policy settling the disputed points. Committees were attempting to rush many important bills before the Christmas recess. Political circles again predicted a Government crisis, with the dissolution of the Reichstag, before the new year, repeating the Cabinet crisis which has arisen during the holidays in the past three sessions. Another difficult situation for the Government was prophesied in connection with the Socialists' demand to have economic policies clarified.

**Ireland.**—At the recent assembly of the Fianna Fail, Mr. De Valera affirmed that his party had not changed its great aim of eventually achieving complete independence for the whole of Ireland and of perfecting an Irish Republic. He also declared that his party did not accept the Free State Constitution and that, if it took over the Government, it would work for the abolition of certain articles in the Constitution. According to newspaper reports, Mr. De Valera intended to pay another visit to the United States for the purpose of collecting funds, estimated at \$450,000, for the establishment of a Republican daily newspaper in Dublin. According to press dispatches also, Mr. De Valera announced to his party leaders that of the £30,000 of campaign funds expended during the past eighteen months, £29,000 had been contributed from American and Australian sources; he warned his associates that hereafter they should not depend on their foreign friends for such subsidies.

Following the Government's defeat on the bill demanding an investigation into the status of the Irish Veterans

**Briand  
Defends  
Policies**

**Trade  
Treaty**

**Statements  
by  
De Valera**

**Domestic and  
International  
Problems**

**Bishops  
Meet**



of the World War, introduced by Captain Redmond, President Cosgrave appointed a commission to consider the claims of the ex-service men of the British Army who are residents in the Free State. The Government was opposed to the Bill on the ground that it could be interpreted as an unfriendly act by the British Government. Much discussion has been current as to the appointment of a new Governor General in succession to Timothy Healy, whose term of office is completed this month. The appointment is made by King George upon advice from the heads of the Free State Government. Various candidates were suggested, but the Government refused to make any definite statements on the subject.

**Italy.**—A treaty of amity and mutual defense with Albania was Italy's answer to the Franco-Yugoslav pact. It was executed secretly in the last week of November, with provision for more formal ratification at a later date and for registration with the League of Nations. Not a little surprise and uneasiness prevailed in diplomatic circles, as everyone felt that it was aimed directly at France. The agreement binds the parties to protect each other's interests as their own, and to use all means to preserve peace. It also provides for mutual aid against any aggressor, and precludes the making of separate peace in case of war. Its term is twenty years, with provision for automatic renewal should neither party denounce it during the eighteenth or nineteenth year.

**Lithuania.**—The Government of Premier Waldemaras declined to accept counsel from the great Powers, suggesting a restoration of diplomatic relations with Poland. Lithuania considered the Polish attitude toward the clergy and the schools in Vilna a grave menace to friendly relations. It was stated that the Premier would probably present a new demand for the restoration of Vilna when he appeared before the December session of the League. Protests were received from Germany against the alleged Lithuanian persecution of German inhabitants of Memel. Russia also strenuously objected to the treatment which Premier Waldemaras was said to have meted out to his Communist adversaries. Even Latvia seemed at odds with the Government of Kovno. Affairs at home, however, seemed to be working towards a more unified regime. The Premier denied reports of border activities and bitterly complained of the rumors of demoralization of the Lithuanian troops. Dispatches from Kovno recorded the declaration of faith in Government made, in the presence of President Smetona, by all the higher army officers. Even the Socialists expressed willingness to cooperate with the Government on broad democratic lines and pledged full allegiance in the event of a pact for Lithuanian independence.

**Mexico.**—On November 24, the world was shocked by the news that the Police Chief of Mexico City had

brought about the execution of a Mexican priest, Father Miguel Pro Juarez, S.J., and three laymen, for alleged participation in a plot to kill Obregon. It was falsely asserted that these four had confessed. The fact was that they were guiltless, that they had no trial and that they proclaimed their innocence. Later, pictures of the execution were broadcast throughout the United States. These murders in Mexico City were typical of what was taking place in the rest of the country, particularly in the Catholic States of Jalisco, Michoacan, Aguascalientes and Zacatecas. The forces which had been sent against Gomez in Vera Cruz were transferred to the west and began a terroristic campaign which exceeded in ferocity that which took place several months ago in the same district. Men, women and children were murdered, and in one instance a priest was burned to death on a funeral pyre consisting of the furniture of his church.

**Nicaragua.**—Desultory clashes between American marines and irregulars were reported in various sectors. Two marines were wounded and four insurrectionists killed and a number wounded. Meanwhile reorganization of the Nicaraguan National Guard under American officers has been going on with the hope of the new units taking over the areas patrolled by American forces. The return of General Chamorro from his visit to the United States was the occasion of public celebrations among the Conservatives, including the singing of a *Te Deum* in the Cathedral at Managua, notwithstanding the State Department at Washington gave notice that if elected President next year he would be a *persona non grata*. No disorders attended the celebrations.

**Poland.**—The strained relations between Poland and Lithuania were explained in notes sent by the Polish Chargé d'Affaires to England, France, Germany, Italy, the United States and the Soviet Foreign office. Disavowing any wish to interfere in the internal affairs of Lithuania, the note stressed the necessity of settling the conflict over Vilna and ending the "unilateral state of war" which exists between the two countries. The Polish Government resented the reiterated charge from Kovno which referred to the "illegal seizure of the Lithuanian city of Vilna" by the Poles in 1920. Despite reports that Lithuanian troops were increased for border duty, Marshal Pilsudski showed more concern over the coming session of the League when he intends to make personal presentation of the Poland's position in the present dispute. Since Parliament was dissolved on November 28, warrants of arrest were issued against fifty-four former Sejm Deputies who were charged with minor offenses, but could not be arrested while the Sejm was in session.

**Rome.**—John Cardinal Bonzano died on the morning of November 26, after an illness of brief duration.

#### Government Procedure

#### Executions and Uprisings

#### Treaty with Albania

#### Clashes and Celebrations

#### Refuses Counsel

#### Peace Message

On November 19, he had undergone an operation for intestinal tumor, from which he failed to rally. He was sixty years old, having been born in 1867 at Castelletto, Italy, of peasant parentage. Even before his elevation to the purple, he had had a distinguished career of long years of service in posts of widely divergent character. Shortly after his ordination to the priesthood in 1890, he went on the mission of China, where he labored for six years, till weak health necessitated his return to Rome. There he made graduate studies in theology and canon law, after which he served as Vicar General of the diocese of Vigevano. In 1904 he was appointed rector of the College of Propaganda by His Holiness Pius X. In this capacity he served until his designation as Apostolic Delegate at Washington, a post which he filled with distinction during the difficult years from 1912 to 1922. At the latter date he was summoned to Rome by the present Pontiff, to be created Cardinal in the consistory of November 16, 1922. His last visit to the United States was in the summer of 1926, when he presided as legate of the Holy Father at the twenty-eighth International Eucharistic Congress in Chicago.

**Death of Cardinal Bonzano**

**Rumania.**—The country continued tranquil after Jon Bratianu's funeral and Prince Carol in Paris gave no evidence that he would make any move to disturb the calm. However Premier Vintila Bratianu was having serious difficulty in forming a Cabinet to replace the provisional one, appointed immediately after his brother's death. Conferences between himself and the various party leaders were frequent but the deadlock continued. Latest reports indicated that the Premier had made overtures to National Peasant leader, Juliu Maniu, to bring his party into a coalition Cabinet but that the latter stubbornly refused, demanding a dissolution of Parliament and a general slate for each party at a general election. It was understood that leaders in the minor opposition groups led by former Premier Averson and M. Lupu had conditionally accepted the Regency Council's proposal for a coalition. M. Maniu in a press interview was reported as saying that the chief grievances of his party were the "illegality" of the last election and the Government's economic program, and that neither would be renounced.

**Premier's Cabinet Troubles**

**Russia.**—Press reports of November 25, announcing a widespread revolt in southern Ukraine, were denied by the Moscow Government, though subsequent dispatches confirmed the earlier rumors. Indeed it would seem that for the past three months revolutionary activity has been very marked, consequent on the arrival of tax collectors with pillaging troops. In the string of Ukrainian towns and villages along the Dneister which forms the boundary between Russia and Rumania the revolution, according to a New York Times dispatch, was most sanguinary, estimates of the killed on both sides reaching more than

4,000. It would appear, however, that the Russian Government had at length succeeded in getting control of the thirty or forty towns formerly in the hands of the revolutionists. Refugees to Rumania had most pitiable tales to tell. It will be recalled that the territory embracing the Ukrainian Soviet Republic accepted the Soviet administration at Moscow in 1923, but the latter has thus far refrained from instituting extreme Communist government there.

**Turkey.**—Diplomatic relations between Turkey and the United States were fully resumed by the exchange of Ambassadors between the two countries, under a temporary *modus vivendi*. Joseph C. Grew, the American Ambassador, who sailed for Constantinople on August 1, was well received by the Turkish Government and the leaders of the respective parties. He succeeded, as American representative, Admiral Mark H. Bristol who had been American High Commissioner at Constantinople since 1921. The Turkish Ambassador to the United States, Ahmed Moukhtar Bey, arrived in New York on November 28.

**League of Nations.**—The Preparatory Disarmament Conference convened on November 30, but almost immediately adjourned. Soon after the conference opened M. Litvinov, speaking for the Russian delegation, offered a plan for complete abolition of military and naval armaments and all instruments of war. While admitting the radical nature of his proposal, he stated that it was the only plan that attacks the problem frankly. Informal expressions of opinion from many of the other delegates intimated that they considered it both utopian and impractical. After some discussion to determine whether the Russian plan should be considered before the European-security program of Joseph Paul-Boncour, the French delegate, adjournment was agreed upon until early next year. However, M. Paul-Boncour's Special Committee on Security announced that they would continue their deliberations.

Next week's issue, the last before the Christmas number, will be marked by two pre-season offerings, "Christ or Santa Claus?", by Patrick J. Carroll, and "Greetings of the Season," by Justin A. West.

"When Is a War Not a War?" will be an interesting article by Captain "X," of the United States Army.

The last article in the series, "Religious Liberty in America," by W. E. Shiels, will deal with the relations of the Church with our Government, and of our Government with the Church.

"What About Divorce?" by Anthony M. Benedik, will treat of an old subject in a new and refreshing fashion.



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## President Coolidge and Mexico

"THERE is a feeling of satisfaction in Administration circles about Mexico," writes Carter Field, the Washington correspondent for the Republican organ, the New York *Herald Tribune*. "President Coolidge is so little disturbed, according to some of his advisers, that he is dismissing the Mexican problem in a few sentences in his message."

Are the President's advisers telling the truth? If they are, then how much of what is happening in Mexico is allowed to come to the President's knowledge?

Had President Coolidge picked up the New York *Evening Post* for November 28, he would have seen several vivid pictures of that Mexico which, according to Mr. Field's report, fills him with satisfaction. One represents a man kneeling in prayer. He is Father Pro, of the Society of Jesus, and he is in secular dress, because in Mexico religious liberty forbids the wearing of clerical apparel. His last prayer is for his murderers, a group of Mexican police, acting under direct orders from Calles. The second picture shows a ruffian blowing out the priest's brains with a revolver.

A proved liar on former occasions, the Mexican Government asserts that Father Pro had formed a conspiracy to murder Obregon. The sole proof, first, that such a conspiracy existed, and next, that Father Pro was party to it, is the unsubstantiated word of his murderers.

Is this one of the facts that fills the President with satisfaction?

As a child Calvin Coolidge learned his prayers at the knee of a pious mother. Under her sweet and gentle guidance, his mind was first turned to God and to his duty to God. In Mexico today, the mother who does what

Calvin Coolidge's mother did, imperils her liberty, her honor and her life.

More than once, to his praise be it spoken, President Coolidge has asked us to turn our hearts to Almighty God, and to remember that only by religion and morality can true national and individual prosperity be attained. Does he feel satisfied, now that in Mexico religious liberty has been destroyed and that the very name of God has been obliterated, as far as Calles can achieve the infamy, from the national consciousness?

We do not ask the President to protest the murder of Father Pro. We do not expect him to demand reparation for the hundreds of Mexican priests and laymen, men, women and children, who have been impaled, buried alive, cut to pieces, or thrown into the flames, for the sake of civil and religious liberty. We do not beg him to concern himself even with the horrible fate of young mothers who teach their children to love and serve Almighty God.

But we bid him remember that while he is but the servant of the people, our national honor for the moment is in his hands. It may or may not be true that as these horrors daily occur, the representative of the American people in Mexico breakfasts with a sanguinary savage, and travels about the country with Mexican officials who would be received in this country only by the warders of Sing Sing, and then solely in their official capacity. If true, the report is humiliating, but not greatly pertinent. What is pertinent is that the President shall not stain our honor by striking the hand of fellowship with a band of savages for whose crimes against freedom and against civilization itself history with difficulty finds an approach, and no parallel.

## Cardinal Bonzano

THE death of Cardinal Bonzano cut short a life that was entering upon even wider fields of power and usefulness. From his long years in the United States as Apostolic Delegate, the late Cardinal had gained a knowledge of our people probably possessed by no man in Europe, and his appreciation of us and of our institutions grew with his knowledge.

On his last visit to the United States, in June, 1926, he came to represent the Holy Father at the Chicago Eucharistic Congress. Already well known to millions of Americans, he gained thousands of new friends, and his journey to the Western metropolis was like a triumphal progress. Catholics who had grown to love him greeted him both as the Legate of Pius XI and as an old friend. He was no stranger, but one of ourselves. The spontaneous welcome accorded him by Americans of every religion and of none, was, however, a singular testimonial to the charm of a sweet and engaging personality.

A peasant by birth, a foreign missionary by training and early experience, he had the bearing of one born to the purple. The ease, grace, and affability, which won all were the outward manifestation of his simple and genuinely pious soul. He was a Prince; he was also and first, a priest, a father in whom all could confide, and whom all loved. The office never hid the man, but the man graced,

and after a manner of current speech, easily understood but not easily defined, "humanized," the office. His merit won him dignities and titles, but we believe that he loved best the simple appellation, so dear to the heart of the priest, "Father."

His passing is felt by the Editors of this Review with the pain of a personal loss. As Apostolic Delegate and Cardinal, he was one of our most constant readers, and on more than one occasion graciously blessed and encouraged our humble labors in the cause of Christ and His Kingdom. Our readers will join us in the prayer that the soul of John Cardinal Bonzano, Prince in the Church Militant, may be speedily admitted into the glorious courts of the Church Triumphant.

### Stimulating Bolshevism

**A**LTHOUGH the country is sickened at the scandalous revelations in the Government's oil cases, there is reason to believe that disclosures still worse are yet to come. We are face to face with the most serious issue that has been presented since the rotten years of the '70's when, in the words of the late Senator Hoar, corruption battenning in high place threatened the very life of the Government.

According to the program issued by the political leaders, tax-reduction, relief of the farmer, and flood-control will claim the attention of this session of Congress. But infinitely more important than the sum of these matters is a fearless and impartial inquiry into the conditions which have made the oil scandals possible. It is absurd of talk about improving the country, when it is still uncertain whether or not we have a country to improve.

If Congress fails to meet this problem, every man responsible for the failure should be summarily dismissed at the next Congressional elections. We must find out whether or not it is true that organized capital in various fields is right in believing that it can steal the people's property, and thereafter escape all censure by destroying the due process of law. Can we convict \$100,000,000? As things are at present, and will be for at least some weeks, it is clear that the People cannot even summon \$100,000,000 to the bar of justice, and get a fair trial. Two of the Government's chief witnesses are in Europe and decline to return. One of them, through his lawyers, deposits \$100,000, levied as a fine by the Government, in a New York bank and directs the attention of the Government to the deposit. This he does blithely, because he knows that it ends the Government's case against him, at least for the present. In other words, by the payment of \$100,000, interested parties plan to cripple the Government's case.

Perhaps these oil magnates have thus won a victory. At the same time they have contributed powerfully to tear down good government and to promote Bolshevism. Left to himself, the Bolshevik is nothing worse than a windy nuisance. Give him a real grievance, and he will win followers. These, when they begin to shoot, will not discriminate between the innocent and the guilty, between the Government and the deplorable abuses which the

Government has not been willing or able to suppress.

As a rule, not much is to be hoped for from Congressional investigations. Generally, they break off at the very stage at which they ought to begin. But it is fairly certain that public opinion, outraged as it is by the gross corruption of public officials and of the oil capitalists will support to the end an able and impartial investigation. Upright, intelligent citizens are convinced that we can and must overthrow government by the largest bank-accounts.

As Senator Nye said in Boston on November 27, the oil scandal involves "the purchase of the administrative branch of the Government, large expenditures to defeat a Congressional investigation, and, finally, an effort of wealth to subvert justice in a criminal trial." We do not often agree with the Senator from North Dakota, but we are in hearty accord when he says that these minions of capital "constitute a threat against our well-being as a nation a thousand times greater than that afforded by all the Reds in creation combined." Red and corrupt capital have the same purpose in view. But the latter is the more dangerous, since it masquerades under the color of virtue and too often is successful in drawing upright but indiscriminating men to its support.

### "We, the People"

**W**E may not be the greatest people in the world, but after nearly eight years of dragooning our fellow-citizens into morality by act of the legislature, we yield in some respects to no nation on earth.

Out in Michigan, one Mr. Fred Palm closed a life of crime on being detected in the possession of one pint of gin. From what can be learned at this distance, Mr. Palm was not a particularly desirable citizen. Still, even a criminal has rights, and there is some slight disproportion between one pint of gin and a life-sentence in the penitentiary. Had Mr. Palm poisoned his wife and drowned his children in the Detroit River, the sovereign State of Michigan would have decreed exactly the same punishment.

As to Indiana, perhaps it is not fair to attempt a final judgment. Aware at last of the corruption of the Klan and other alleged reformers, the good people are vigorously cleaning house. For some days after the grand jury had applied the broom and brush to Indianapolis, that famous city was unable to determine what had become of its mayor. Grave legal authorities were of opinion that it had none. As mayors go, this loss was not, perhaps, irreparable, and was pertinent only because without a mayor the teachers and other worthy public servants could not be paid. But now a mayor emerges from the ruins, and it is rumored that the former governor, newly released from a Federal prison, and the present incumbent, functioning under a variety of indictments, are ready to align themselves with the forces of reform.

But all is not serene along the banks of the Wabash. Sundry apostles of purity and civic righteousness are hot in pursuit of Mr. Arthur L. Gilliom, the State's attorney-general. His robes do not gleam white in their eyes. For



the record discloses that on the advice of a physician Mr. Gilliom went out into the great open spaces, and not having the fear of God or of the Indiana statutes before his eyes, did procure "from the friend of a friend" one pint of whiskey, the same being intended for the relief of his sister, then a patient in a hospital. "If this is law violation," writes his counsellor, the physician, "then I expect to violate the law pretty often, just as I would violate a speed ordinance to get to a dying patient." Mr. Gilliom's plea is confession and avoidance. "I did what any decent, upright man in his normal mind would do."

It is obvious that Mr. Gilliom's plea of the normal mind will not get far with the Anti-Saloon League, whose superintendent, incidentally, is now fighting a jail-sentence for contempt of court. The physician's defiance is even more worthless. A life is only a life, but the Indiana prohibition statute is, on the contrary, a sacred thing. We begin to fear that our hopes for Indiana were prematurely expressed. As long as on the advice of his physician a man procures whiskey to save his sister's life, there can be no peace, no good government, no prosperity, and who is safe?

#### Our Graduate Schools

"FROM two thirds to three fourths of our graduate students," writes Dr. Woodbridge, of Columbia, in his recent report as Dean of the Graduate Faculties, "are negligible." Thereafter, with laborious care if not with much of a sense of humor, the Dean adds that these unfortunates are not "negligible as human beings, unworthy of concern." Not at all. He is willing to recognize them as members of the great brotherhood of man, but not as members of his graduate school. Probably, he suggests, they will find work better suited to their limited capacities, if not parallel with their ambition, in the Department of University Extension.

We are glad to note that the slashing process has at last reached the graduate school. For some years college presidents have been complaining about the huge numbers of young men and women who annually enroll themselves as candidates for academic recognition, if not for academic honors. The highly conscientious instructor who after a few months discovers that he has been trying to strike fire from what he took for granted was flint, but now knows to be clay, will agree with the presidents. There is much clay in our colleges, but a dearth of flint and of showers of golden sparks struck off in moments of inspiration to ascend to the skies and enkindle genius. The problem which our college authorities are attacking with an intelligence and a vigor that promise real reform, is not so much how to reject the unfit as how to select the fit. With the wider problem, "What shall be done with the unfit?" they admit no direct concern. After all, it is not their duty to rule with finality upon every social question. At the present moment, we still labor under the delusion that four years at college is the birth-right of every free-born American citizen, and the college will do its part in dissipating that national aberration

by continuing to insist upon the real distinction between wheat and chaff.

The graduate school must adopt the same policy. The cynic who remarked that the average thesis for the doctorate was compiled by taking something from a book which nobody ever read and putting it into a book which nobody would ever care to read, was not so far away from the mark. Each of these pretentious works may contain a distinct contribution to knowledge, but the worth of the contribution is sometimes dubious, and we have more than a suspicion that in later years their authors are quite willing to forget these youthful indiscretions. The doctorate, too, has been cheapened by conferring it upon candidates whose chief merit was not uncommon ability but uncommon perseverance. Old Anthony Trollope was right in defining genius as a lump of cobbler's wax in the seat of a chair, if he was thinking of the American doctorate in philosophy. But a more dynamic sort of genius is possible and desirable. The graduate school must find students of this desirable variety, and restrict its expensive facilities to them.

Our Catholic graduate schools, young in years and few in number, are not troubled with throngs of aspirants who merely cumber the ground. The unhappy truth is that in our absorbing effort to found schools and colleges, these higher institutions have been somewhat neglected. No one is at fault. What has happened was inevitable, but it need not be considered irremediable. Lack of funds cripples many an ambitious project, but accustomed as we are to miracles at the hands of Catholic schoolmen, we feel confident that they will soon be able to give us graduate schools in every respect worthy of the name.

#### The Governor of Maryland

WE shall not be suspected of launching a campaign when we remark this continual interchange of compliments between Governor Ritchie, of the "Free State of Maryland," and Governor Smith, chief executive of a people officially styled "by the grace of God, free and independent," does both these gentlemen honor.

Governor Ritchie has frequently been quoted with approval in these pages, and as he is still a young man who is never afraid to speak his mind, we are sure that we shall have the honor of quoting him again. He is one of the few men in public life to whom the genuine sense of the Constitution is not a sealed book. It would not be difficult to enumerate a lengthy catalogue of publicists at Washington and in our State capitals who act as though that venerable document were as extinct as the dodo or crinoline. But a counterbalancing catalogue would be brief.

For years Governor Ritchie has opposed the growth of Federal power at the expense of the rights of the several States. He is convinced "that the more you emphasize local government the closer you are to good government." We would not deprive Maryland of his services, but we wish there more men like Governor Ritchie at Washington. There is sore need of them.

## What Is the Immaculate Conception?

WILLIAM I. LONERGAN, S.J.

**D**URING the last hundred years no aspect of Mariology has been more widely emphasized than the Immaculate Conception. Strange to say, however, considerable vagueness still prevails in many quarters as to its meaning. This is observable not merely among non-Catholics but even in circles where the dogma is heartily accepted and where devotion to Our Lady is very marked. Responsibility for this is due in large part to popular discussion of the doctrine by unsympathetic preachers and journalists. In both the Protestant pulpit and the secular press it is often treated most ignorantly: not infrequently the Immaculate Conception of Mary has actually been identified with the Virgin Birth of Our Lord.

The Immaculate Conception is a revealed fact. Rationalists unanimously deny the fact. It implies the supernatural and there is no such word in their vocabulary. Protestants with almost equal unanimity reject the revelation, since they find no explicit warrant for it in Holy Writ which is their sole rule of faith. Catholics unhesitatingly assent to both fact and revelation. For them Rome has spoken and the matter is settled,—a not unreasonable position when the infallibility of the Church is so solidly established, though they find additional motives for the credibility of the dogma in the *Protoevangelium* and other Scriptural texts which imply and foreshadow it, and in the constant and well-nigh universal tradition of the Fathers, Doctors and theologians on the subject.

Technically speaking, the Immaculate Conception is neither a mystery nor a miracle. A mystery is something which even when revealed cannot be fully understood, as the Incarnation or the Real Presence. A miracle, on the other hand, is a sensible phenomenon happening apart from the ordinary course of nature, or of grace, and explicable only as the direct act of God. Obviously the infusion of grace into a human soul does not belong in this category.

Current misunderstandings about the meaning of the Immaculate Conception are loosely reducible to three broad types.

Some people, and the error is not uncommon, refer this privilege of Our Lady's to one or other circumstance incidental to the events associated with the conception or nativity of Christ. But years before either of these occurrences the Immaculate Conception was an accomplished fact.

Others interpret the dogma as if not the Blessed Virgin but her parents were the object of the Divine largess. They imagine that, like her Divine Son, Mary was conceived in some marvelous way different from other human beings or, what is a far more general mistake,

falsely presupposing that there is some intrinsic depravity associated with marital relations even in valid wedlock, they believe that when Our Lady was begotten a special Divine dispensation sanctified what should otherwise have been sinful on the part of St. Anne and St. Joachim.

Finally there is a group among those who discuss the dogma, which errs by identifying it with Mary's sinlessness throughout her life or her freedom from concupiscence or her spotless purity or her physical integrity or her unique virginity. The Immaculate Conception is, however, wholly independent of all these additional charms and prerogatives which so becomingly adorned the soul and body of the Mother of God.

The Immaculate Conception, as defined by Pius IX, means that the Blessed Virgin "in the first instance of her conception by a singular privilege and grace granted by God, in view of the merits of Jesus Christ the Saviour of the human race, was preserved exempt from all stain of original sin."

It is part of the Christian Revelation that when God made man He raised him to a supernatural order. The creation of human nature having been decreed by the Almighty, the soul with its intellect and free will and their marvelous capacities for knowing and loving demanded that Infinite Truth and Infinite Goodness and man's own endless happiness should be his goal. However, a mere abstract knowledge of God, though most complete, got in and from His works, along with perpetual exemption from pain and sorrow and the possession of whatever might be needful for the unimpeded energizing of all his powers, would have sufficed to constitute the natural happiness of man's nature.

But Divine Wisdom knew how to enrich and enlarge human nature and, out of the expansiveness of His infinite love, the Creator elevated it to a plane on which it had no native right to walk. Mankind was given a nobler destiny than the exigencies of his nature demanded, and the capacity for a fuller happiness and the means to attain it. It was decreed that the merely natural order, "pure" nature, should make way for the more glorious supernatural order. Man should be destined for the Beatific Vision, the clear, immediate, intuitive vision of his Maker.

And so, when the first man was made, there was gratuitously infused into his soul a Divine gift which we now know as "sanctifying grace," which constituted him in this supernatural order. Though there was nothing of the Divinity in his nature, God adopted him, not putatively but actually, into His household. He shared with him the heirship which only His natural Son, the Second Person of the Adorable Trinity, properly enjoyed. Moreover, the Holy Spirit took up His abode in his soul and



supernatural virtues were infused therein. It was as if a plebeian should be received into an imperial family or a serf raised to the rank of freeman, with all the privileges and emoluments that such changes would imply.

As Providence planned, this supernatural destiny with the means to attain it was to be transmitted by the first man, unimpaired, to his posterity, just as he was to pass on to them his human nature. By what right or why or how this was to be effected we need not discuss here. Suffice it to say that Adam sinned and became a supernatural bankrupt. By his transgression he turned from God and lost his supernatural gifts. When the price of his disobedience was paid there was left to bequeath to the human family only their father's guilt. Men that were meant to be born in an "elevated" state now begin life in a "fallen" state and instead of coming into the world enriched with the glory that was once Adam's and should have been theirs, they start their journey with the sign of his loss upon their souls. As St. Paul so clearly witnesses, they are all born in sin,—“original” sin we call it.

Original sin is essentially the absence of sanctifying grace in the soul in as much as this is directly consequent on the transgression of our first father. Original sin is not to be conceived as if it were some positive quality super-added by an indignant God to our souls because of Adam's offense. Indeed it is not so much being born “with” something as “without” something. It was intended that we should come into the world with an abundance of supernatural gifts; we now come without them. To be born *with sin* is nothing more than to be born *without grace*. Because there is question of a defect or privation we must not allow our ideas to grow confused. In every-day usage we speak of a child being born with a weak constitution, a weak heart, etc., though what is actually intended is that the child is without some perfection it should have for its integrity.

When one properly grasps the notions concerning the elevation of the human race to the supernatural order and man's fall therefrom through Adam's sin which are implied in the Catholic theology about original sin, it is not difficult to understand just what is meant by Our Lady's Immaculate Conception. As a daughter of Adam, like the rest of mankind she too should have come into the world in original sin, that is, *without* sanctifying grace, for she too inherited his guilt. By a singular privilege, however, God in His foreknowledge that she was to be the Mother of His Incarnate Son, and as befitting her future dignity and His power and goodness, infused into her soul at the first instant of her conception sanctifying grace.

It was a unique prerogative, one that makes the Blessed Virgin, in the poet's words, “our tainted nature's solitary boast.” Other men at their conception are supernatural paupers. The Triune God must look askance at them. They are not altogether holy in His sight. Not so Mary. From the first she is all fair and there is no spot in her. We begin life handicapped as it were, facing a supernatural end but actually without the means to attain it until through Baptism the superabundant merits of Christ

are applied to us. Mary set forth on her course smiled on by Heaven, steeped in God's grace, with Christ's merits applied to her preventively, not remedially. We begin our physical life with our souls supernaturally dead. Mary starts her career with the fulness of life. For it is sanctifying grace that gives supernatural life to the soul and its absence spells death. Without it the soul has no more power to advance towards heaven than a lifeless corpse has to raise itself.

The Immaculate Conception is for Our Lady one of her grandest prerogatives. For the Faithful it is an inspiration to noble, sinless living, and a never-failing source of confidence in the power of her intercession and especially of her boundless mercy toward her not-so-privileged brothers and sisters in Adam.

### The Washington Treaty: Some Reflections

LIEUT. BROCKHOLST LIVINGSTON, U. S. N. R.

THE treaty which was signed in Washington by the five major naval Powers of the world, because of its international aspect is a document with which all should be familiar.

Signed in February, 1922, and eventually ratified by the nations concerned, the Treaty for the Limitation of Naval Armaments remains in force until December 31st, 1936. A provision, however, is made that “in view of possible technical and scientific developments, the United States, after consultation with the other contracting Powers, shall arrange for a conference of all the contracting powers which shall convene as soon as possible after the expiration of eight years from the coming into force of the present treaty to consider what changes, if any, in the treaty may be necessary to meet such developments.” (Chapter III, Article XXI.) This conference is scheduled to meet in 1931.

The Washington Treaty was limited in its scope. Through lack of international cooperation for disarmament, it failed to include all classes of naval vessels in its terms. An attempt to bring about limitation of the unrestricted classes at a conference held in Geneva last summer was, likewise, doomed to failure. The door has, consequently, been left open to competition in certain classes of auxiliary vessels. Battleships, battle cruisers and aircraft carriers alone were specifically mentioned in the term of the Treaty. Cruisers, destroyers, submarines and other secondary ships were to be limited only to an individual tonnage of less than ten thousand tons and were not to carry guns larger than eight-inch. This latter provision, if anything, caused an increase in the then existing individual tonnages and guns carried by these classes.

The United States came out of the conference with a greatly reduced capital-ship force. By its provisions, we were compelled to scrap uncompleted ships which, had they been completed, would have made us superior to any naval power. In the smaller ships, however, in which our

strength was not so dangerous, no agreement could be reached by the nations and, as a result, we were left with a so-called equal capital-ship fleet and an actually greatly inferior cruiser force. It has been impossible, thus far, to improve our inferiority by international agreement but we have recently made provision for a small number of new ships which, upon completion, will add to our present poor strength.

It may not be amiss to mention here that an intensive program of news-deception has recently been begun which is aimed at attempting to prove to our people that Great Britain has changed her policy of centuries and is willing to grant us equality, even superiority, in naval power. The attempt will be a difficult one if we are familiar with the tactics of that nation. Supported, however, by a willing press, the attempt is even now reaching its mark.

Realizing the folly of her demands at Geneva, Great Britain is now endeavoring to place the entire blame on the shoulders of her delegates and show the world her finer motives by ceasing the construction of certain "paper-ships" which, if built, would only further increase her present advantage over us. The cause of this sudden change on her part is, undoubtedly, the announcement by one of our Senators of a program of cruisers which would place us nearer parity with Great Britain. And yet, there are enough deluded people in these United States who will believe that the motive of British politicians is a high one and will fail to see the sinister shadow behind their suggestions.

The Washington Treaty as it has been executed is certainly a failure. No matter what move America has made to carry out her legitimate rights, some new drive has been begun to assure Great Britain the command of the seas. First it was the elevation of our battleship guns. Now it is the cruiser question. We were temporarily foiled in the first, surely we will not be as susceptible in this present matter. Glancing down the columns of our daily press, however, we see the intensity of the stand Great Britain is making. With each day the numbers of adherents to Britain's plans increase. Only those who have watched the plan develop may see into its heart and recognize its true aim.

At Geneva, Great Britain played for time when she suggested that the provisions of the Washington Treaty be revised so as to decrease the size of individual ships. America was primed for the occasion and stemmed the attempt, knowing the cost would again be ours. We have been accused of having a too technical delegation. Great Britain's was similarly technical but, luckily, our action was so primarily American as to prohibit anything being "put over us." International good-will was not placed before American security. The question of revision has been postponed until 1931 unless a new conference is called prior to that date. Our requirements cannot change in the years intervening. Our American press will, however, be used as a medium to reach the people and teach them the foreign viewpoint. Propaganda has become a distasteful word; but no matter how distasteful the word, its results are counting and we must be armed against it.

The true state of the British mind is apparent in such utterances as were recently made by Lord Wemyss who advocated the scrapping of the Declaration of London and demanded the right for the British navy to search ships and confiscate merchandise in time of war regardless of the flag under which it sailed. His statement was ridiculed by certain members of our press as emanating from a navy man. The truth is that his belief is the foundation of British thought towards the sea. She has ruled the ocean too long to give up now her place to any newcomer.

The repetition of the failure of the Washington Conference must be guarded against. The intensity of foreign propaganda continues unabated. Our only salvation is to study the matter ourselves and decide what is best, first, for ourselves and, secondly, for the world. Internationalism can not be placed before nationalism. This creed of the Communist is not for America. Its use by any other foreign nation mars any attempt to place their policy before us. We should be wary of such doctrines. The world has seen our spirit of cooperation. It is needless continually to pay such heavy costs to prove our sincerity as we paid at Washington in 1922.

#### THE FIRST GIFT

God lets us all resemble Him in this:  
We build or waste with free and sovereign will.  
Here midway lost between the good and ill,  
We climb steep Heaven, or plunge the broad abyss,  
Defying God Himself. One reason is,  
Our life, that work of art beyond mere skill,  
Must grow from in itself, till spirit fill  
Its form with beauty, shaming artifice.  
For otherwise we were dumb statues, meant  
To grace with cold and chiseled excellence  
Some formal garden—rusting and dew-pearled,  
Perfect but dead. More kind was He who lent  
Us power to strive, and hold in negligence  
The praise and censure of a vulgar world.

WILLIAM THOMAS WALSH.

#### A MORNING WORSHIPER

(To a squirrel perched at a chapel window during Mass)

Was it the candle's glittering flame  
That beckoned you close to the window frame,  
Where you perched yourself in dumb surprise,  
And watched us pray with your quizzing eyes?

Or was it the sun on the chalice gold,  
Reflecting its beams in the April cold,  
That lured you to sit so snugly there  
And bask in the warmth of the chapel air?

For a squirrel was never known before  
To cast his shadow on chapel floor,  
But ever to be on the watch for men  
And scamper off to his leafy den.

Now I like to think that the chapel's heat,  
The reflected sun on your window seat  
Were no enticements that drew you there,  
But you, too, were making your morning prayer.

J. R. N. MAXWELL, S.J.



## Memories of a Prince-Priest

GEORGE BARTON

**T**HOSE who find inspiration in the story of the early struggles of the Catholic Church in the United States will get something like a thrill from one of the chief exhibits now in the museum of the American Catholic Historical Society in its colonial-looking home in Philadelphia.

It consists of part of the library and many of the intimate personal effects of the Rev. Demetrius Augustine Gallitzin, the celebrated prince-priest whose work and exploits in western Pennsylvania read like an absorbing chapter in the romance of reality. Besides the ragged and torn books the show cases contain a piece of the wooden coffin in which he was first buried; the sole of one of his shoes which was taken from his coffin when his remains were transferred to a bronze casket; a horn spoon that was used in his humble household; the spectacles he often wore when saying Mass; a letter written by him; a picture of the first meeting between Father Lemke and Prince Gallitzin and two sanctuary chairs that were part of the furnishings of the rude log chapel which he built on the site near the top of the Alleghenies.

Most Catholics are familiar with the history of this remarkable pioneer of the Church in America who gave up his title, sacrificed a great fortune and parted company with home, family and friends in order to devote himself to the salvation of souls in this part of the new world.

There are almost one hundred volumes in the library which was presented to the historical society by the Rev. Ferdinand Kittell, one of his successors in the ministry in that part of Pennsylvania. Included in the collection is a small memorandum book, bound in leather and containing 113 leaves. Some of these are separated from the binding. Part of this book is a register, part a journal and still another part a house book. It contains, among other things, a list of Mass intentions. As each Mass was satisfied he drew a cross through the name to indicate that the obligation had been fulfilled.

The printed books cover almost every kind of subject, but most of them are of a religious character. They are in Latin, Greek, French and Russian. Those published in English include "The Key of Paradise opening the Gate to Eternal Salvation," Dublin, 1793; "The Morning Exercise Against Popery," London, 1675; "The True Principles of a Catholic," Philadelphia, 1789, and Anthony Kohlmann's "Unitarianism Philosophically and Theologically Explained," Washington, 1822.

As we gaze on these relics of a devout and militant Catholic priest we recall some of the events of his life, and of the immense amount of good he accomplished between his birth at the Hague in 1770 and his death at Loretto in 1840.

It was while his father was the Russian Ambassador to

Holland that Demetrius Augustine Gallitzin first saw the light of day. His father was practically an infidel and his mother, although born a Catholic, does not seem to have practised her faith until her providential son was about sixteen years old. A visit to America in 1792 changed the whole course of his life. On that occasion, in order to avoid the attentions that would be bestowed upon a Russian Prince, he adopted the name of Augustine Smith. He had brought with him a letter of introduction to Bishop Carroll, and his interview with that great prelate and his vision of the needs of the Catholic Church in America caused him to burn his bridges behind him and to become a priest. At the outset he served the scattered missions in Virginia, northern Maryland and southern Pennsylvania. It was while making a sick call on a woman in the Alleghenies that he conceived the idea of a Catholic settlement in that section of the Keystone State of which Loretto is now the center.

Bishop Carroll had been bequeathed 400 acres of ground in that part of the Commonwealth and the zealous young priest induced the Bishop to give him authority to settle there. He purchased additional ground out of his private funds and that was the beginning of what is now one of the most fertile and prosperous parts of the United States. On February 9, 1800, he wrote to the Bishop:

Our church, which was only begun in harvest time, was finished fit for service the night before Christmas. It is about forty-four feet long by twenty-five, built of white-pine logs with a very good shingle roof. I kept service in it for Christmas for the first time. There is also a house built for me, sixteen feet by fourteen, besides a little kitchen and a stable.

Marvelous has been the growth of the mustard seed in the years which have elapsed. What now takes in four dioceses was once the parish of this brave priest working against terrible odds. Within fifteen miles of where he built his first white-pine log cabin church there are now not less than twenty-five flourishing parishes.

There is no need of going into all of the details of his self-sacrificing life. It is enough to say that this young man accustomed to all of the luxuries of a palace was content to live in what would now be regarded as a hovel. There were times when he had difficulty in getting enough to eat, and more than once he had a rude board for his bed. He served for forty-one years without a penny in salary, and in addition to this spent about \$150,000 of his own money in promoting the growth of the faith. He would have done more than this if the Russian Government had not disinherited him for his act in becoming a Catholic and a priest.

It is not surprising to know that he was misrepresented and sometimes assailed, even by those for whom he was making so many sacrifices. He retained the name of

Smith, or Smet, for fourteen years, and at the end of that time the possibility of embarrassment in the matter of church property caused him to apply to the Pennsylvania Legislature for the legal right to resume his real name. From time to time he heard from members of his family in Russia, and he bore without complaint their reproaches for what they considered his insane adventure. But he never regretted it for a moment, and on such occasions was heard to quote: "What doth it profit a man if he gain the whole world and lose his own soul?"

Some years ago the Rev. Herman J. Heuser, of the Seminary of St. Charles Borromeo at Overbrook, Pennsylvania, discovered some forgotten records which helped to throw additional light on the life of this remarkable pioneer of the faith. One of them, a letter to his mother, dated Conewago, October 7, 1797, has particular interest. It said:

You may rest assured that I have no other desire in the world but to fulfil the Divine will and that my sole aim is to please God, to render my fellow man eternally happy, and that, in order to reach this end I am prepared to renounce everything which may give me joy in this world. You can also be sure that I find no lasting satisfaction in anything except in the labors of my vocation, converse with God, reading of spiritual books and that no other state of life could make me more happy than I am in my present one. This is my conviction, the inmost record of my feelings and thoughts which I wish to carry before the judgment seat of God. Would to God that I were ever true to these convictions; it would assuredly increase my feelings of joy and contentment.

I am troubled about my father, not knowing his present attitude toward me. May God direct him to have truly just sentiments toward himself, and I would be satisfied with the rest whatever it might bring to me. Let God do with me as He wills; I will always kiss His just hand; but from the path begun I cannot retreat. I shall live and die an apostle of Jesus Christ and would I could add—a martyr of faith and charity, a happiness that was granted to one of my companions on September 8 of this year. He died, a victim of an infectious disease, which still rages at Baltimore. To the last moment he did not cease to render to his fellow men every service in his power.

The two years and six months which I have already spent in the missionary life, encourage me to continue. I have been the instrument of the conversion of some Protestants, and, indeed, had I but snatched but one soul from the way of perdition and restored it to the Catholic Church, I should be amply rewarded.

It would be difficult to find anything more inspiring or edifying than this letter which is a sample of many similar ones written by the Apostle of the Alleghenies. Its great merit lies in the fact that his words but reflected his works. In examining the age-worn books of his library one is struck by the number of controversial works. It is interesting in this connection to note that he was one of the first priests in the United States to engage in public controversy in behalf of the Faith. It is needless to say that his work was so engrossing that he had but little time for mere talk. But when a minister in the town of Huntingdon delivered a sermon attacking "Popery," Father Gallitzin resented it with all of the force of his strong character. He answered it in a powerful sermon, refuting its misstatements and defending the institution of which he was such a shining example.

But he was not satisfied with the mere spoken word.

He wrote two pamphlets, one "A Defense of Catholic Principles" and the other "An Appeal to the Protestant Public." When we consider the comparatively small number of Catholics in the United States at that time we may understand the zeal and the courage which prompted this move in the arena of public sentiment. There is no doubt that his efforts in this direction bore fruit. His words and his writings had a twofold effect. First they strengthened Catholics in their faith and secondly they attracted the attention of fair-minded Protestants and induced them to study the claims of the Catholic Church.

It is hardly necessary to say that a man of Father Gallitzin's character had no desire for earthly honors, even at the hands of the Church. Having surrendered everything for the sake of truth he was not likely to be led astray by the prospects of advancement. Once it was suggested that he might become the Bishop of Detroit, but he declined to consider the thought. Again it was intimated that the Holy Father would count him an acceptable person for the See of Cincinnati, but once more he turned a deaf ear to the proposition. He did accept the position of Vicar-General for Western Pennsylvania when it was offered to him by Bishop Conwell, of Philadelphia, but this was because he felt that in this post he might be instrumental in spreading the Faith in a territory with which he was familiar.

It is gratifying to know that his memory is still cherished in the locality in which he worked, and in other parts of the United States. When he died, a rude stone monument was placed over his grave, and in 1899, the centenary of the founding of the Loretto Mission, this modest marker gave way to a handsome bronze statue of the prince-priest, donated by Charles M. Schwab. The splendid stone church at Loretto, the gift of the same gentleman may be considered as another appropriate reminder of a great servant of Catholicity and mankind. And finally, the relics now in the possession of the American Catholic Historical Society, constitute a memorial of one of the pioneers of the faith whose life and works furnish an example that should be an inspiration to the Catholics of the present day and generation.

#### WORDS

The strangest beauty is  
The simple fruit of subtle silences,  
When learns to brood  
In his mind's solitude  
A poet for a lovely line not his.

A lucky accident  
Is verse—when music comes like magic sent  
From empty air  
To take us unaware—  
Our passion is beyond our set intent;

Exempt from our control:  
Shot from the secret places of the soul  
An arrow flies;  
Light leaps in ashen skies;  
And Spring makes heyday at the arctic pole!

THEODORE MAYNARD.



# Religious Liberty in America

## II. The Constitution

W. E. SHIELS, S. J.

**M**ORE than once recently public men have directed our notice to a union of Church and State that threatens us in the encroachments of religious-political legislation. The bureaus and boards of temperance and morals exert a potent influence in that direction. The rampant, unconscionable bigotry of the past ten years betrays the same tendency, and intensifies the demand that Americans awake, protect their treasures, strengthen the defenses against those among us who know not the ideals and principles that make us what we are, men of freedom.

A previous paper on this subject discussed the meaning of religious liberty in this country. The present article aims at the further question: By what process was this liberty enacted into our constitutional law?

We must not imagine that our forefathers came to America solely to find surcease from religious oppression. The truth is that such a motive was quite secondary. Their principal aim was economic opportunity. Hence historians may not lay down the simple thesis that liberty of conscience became part of our fundamental law by a natural evolution from the sufferings of each colony in this matter. When in 1787 and 1791 the great articles were proposed, they were almost a measure of expediency, a way out of a difficult situation. The temper of the times was such that, had any one Protestant sect been predominant, its tenets would have been made the standard of general belief, and we would have had an established church in place of our present separation of Church and State.

If we analyze the situation we find that colonial life was charged with many currents hostile to religious liberty. Though the plantations were originally havens for persecuted souls, the downtrodden quickly became the tyrants. By a peculiar antinomy the American Puritan and Calvinist took back with usury what they had surrendered in their fatherlands. Founding a new home for liberty (as they said), they restricted that liberty to those of their own persuasion and denied it to any other class, and this in almost every division of the early American group. "Witches in Salem" connotes no little inquisition, never surpassed in the peoples so taunted by these same inquisitors. Roger Williams was made to feel all the vigor of Puritan arrogance; and to this day we have not rid ourselves entirely of the incubus that hung over Endicott's Massachusetts. Indeed it would be an enormous mistake to believe that in the beginning this nation was conceived and "dedicated to the proposition that all men are created equal." A nervous temper pervaded those who had borne the heat of distrust and rancor in their mother countries. Released from constant threat of

prison or fine, they still retained a wariness toward those of different faiths, a fear that strangers might get the upper hand and deal out injustice akin to the post-Reformation rule.

Coupled with this phobia was a deep anti-papal prejudice. A French Protestant pastor had written in 1689: "papists have no right to interfere with Protestants, but the latter have the right to coerce and punish those who differ from them, and to have recourse to the secular arm for that purpose." And such seems to have been the prevalent mind of the colonists. Of course such a feeling is easily understood when one reads the diatribes found in the sermons and writings of Knox or Luther. Moreover, it is our common observation that men hate those whom they hurt; they often refuse to renew relations with the victims of their malice. Accordingly, when, in 1774, the Quebec Act recognized the Catholic religion in Canada, the colonists, who had outraged the Catholics in their own times and those of their antecedents, found vent for their anxiety and hatred in strong anti-English feeling and ultimately in war. As late as 1787, Governor Johnston of North Carolina "heard that there were apprehensions that the Pope of Rome would be President of the United States,"—an obsession persisting to this day. Major Lusk in Massachusetts "shuddered at the idea that Roman Catholics, Papists and Pagans might be introduced into office, and that Popery and the Inquisition be introduced into America."

However, to balance this sinister reflection of the sixteenth century, in the better-minded groups we find sentiments favorable to the new philosophy. On the morning of the Annunciation in the year 1634 the fragile bark, the Ark and the Dove, emptied its burden on the shores of the Potomac. These were the men of Lord Baltimore, who under the inspiration of the Jesuit Father Blount formed the cradle for religious freedom. Calvert's foundation and the notable Act of Toleration of 1649 were not in vain, though immigrating Dissenters from Virginia soon extinguished the achievement. Kindred influences arose throughout the entire stretch of seaboard territory; for while the unworldly worldings of New England vied with their southern counterparts in subverting the noble ideal, nevertheless many magnanimous Protestants worked earnestly toward the consummation that each cherished in a partial measure. The same Roger Williams, with the experience of a bigoted Boston, set up an establishment in Rhode Island, with the determined purpose of protecting freedom of conscience. William Penn taught a brotherly love that undoubtedly contributed toward moulding the finished product. And, strange to some, the Baptists of Virginia and Massachusetts gave

the strongest impetus to a universal acceptance of our cardinal liberty.

The American Protestant has ever shown a remarkable ability in public movements of a political character. He has known how to organize, to influence votes, to gain his point by force of public opinion and concerted action. Today Americans frown on such church influence in politics, but in the stirring times before and during the Revolution strong measures were a necessity. Some wonder why Catholics did not follow this road. The reasons are patent. Their numbers were insignificant, less than one-half of one per cent. of the population. Moreover they were between the twin rocks of anti-Catholic England and the intolerant colonies. To which could they look for amelioration? In 1774 the Continental Congress actually threatened to make victims of Catholics here, if Parliament failed to rescind the Quebec Act; and from the home country the Penal Code was a constant menace. It is a thing to be wondered at that Catholics took so prominent a part in the march toward independence, but under the lead of the Carrolls they awoke to their potentialities, and in the unfolding of events they stand in the front line of the nation's patriots.

But of all the factors in this movement, the most notable is the group of statesmen who framed our Constitution. We doubt if ever a finer assemblage gathered for a political purpose than the men who came to Philadelphia in May of 1787. They who made a success of the Revolution were not of a color with the inciters of that secession. Adams, Hancock and their colleagues performed the fundamental labor of rousing the colonies to understand and oppose with arms the British oppression. Yet within a few years these zealots were forced to the rear, and men of education, experience, culture, of fine fiber and golden integrity, took the lead in the management of affairs.

Washington, Madison, Jefferson, Franklin, Carroll, Pinckney; such was the type of statesman that superseded the revolutionaries. Of considerable means, they were imbued with the spirit of freedom and at the same time alive to the realities of founding a nation. They knew that it is one thing to tear down, and quite another to salvage the wreck and build a nobler edifice. They understood that the Declaration of Independence, though a lasting monument to knightly courage, meant in that day little more than the spark that kindled the conflagration. It stated high principles; yet the immortal conclusion of that document is limited to a hope and trust in Providence that things would come to a better issue. A lasting structure would rest on a broader foundation and on more constructive genius.

The real push towards religious liberty began in Virginia. In the early '70's the Virginians, one-half to two-thirds of whom were non-Episcopal, felt great dissatisfaction with the laws for the support of the Episcopalian church. The Parsons' Cause of 1763 had driven a wedge between the people and their religious guides. The clergy were Tories, the laity patriotic. The clergy, too, were notoriously irreligious and frequently remiss in their

private conduct. Moreover the Baptists were frowned upon and often subjected to fines and whipping for failure to conform to the heresy laws. What wonder, then, that these dissenters repined at paying taxes to maintain the Anglican parsons and parsonages, and, as they first struck for separation from Great Britain, so were they the pioneer warriors for religious liberty in the decade of the Declaration.

They chose for spokesman James Madison, who, though of the Established Church, revolted at the unequal state of affairs. He it was, and not Thomas Jefferson, who fought the long fight in the colonial courts and assembly to nullify the Establishment. In 1776 he wrote into the famous Bill of Rights of Virginia the clause "all men are equally entitled to the free exercise of religion according to the dictates of their conscience." Following this partial victory, for three years (1776-1779) he urged the vexing question of the "support of the clergy," wherein Anglicans and Methodists opposed Baptists, Presbyterians and Lutherans. Finally in 1779, with purse strings severed by law, the Establishment was put down; and with this obstacle removed, the way was opened for the action of Jefferson, whose act of complete religious liberty became law in 1786.

In a larger field the Articles of Confederation promised that no State would be allowed to suffer attack for religion, though Congress persistently evaded the issue of complete freedom. In 1787 the Northwest Ordinance guaranteed forever to the new territory religious liberty—a gesture, pointing the direction of the wind. Meanwhile came the crisis of affairs, the Chesapeake Controversy, and the quasi-rebel plan of a constitutional convention.

To give an adequate account of the provision for freedom in our organic law, we should be compelled to trace the ideas that ran through the minds of the colonists since 1750, the books they read, the thoughts they expressed in the press and the legislature. A hasty glance must suffice. Bellarmine, Locke, Grotius and Burlamaqui sum up the speculation of the educated classes. Rousseau was practically unknown. Then there were the histories, Greek, Roman, middle and late European, such as one finds quoted in the *Federalist*. For those men, quite unlike the French of the period, had an admiration for the lessons of history. The interest in public affairs was widespread, and the taverns kept many a long hour during the keen discussions of the Madisons and the Marshalls. These men saw the unbalanced status of the sects, and understood the burning necessity of a proper solvent for the difficulties. When we read in the preamble of the Constitution "to ensure justice," we have an inkling of the troubles over religious disputes in the various States.

Virginia's act of 1786 had been a bold effort to remove the sources of this friction, and represented the high mark of State progress, as well as an index of the ideas in Massachusetts and other commonwealths. Then in the convention of 1787, when Pinckney offered the keystone resolution, it was accepted and embodied in the form "no religious Test shall ever be required as a Qualification



for any Office or public Trust under the United States." Jefferson, in Paris at the time, wrote in high approval of the Constitution as it was published and submitted to the States, but he lamented the lack of an absolute guarantee of religious liberty. His words carried force for the debating statesmen, and so in 1791 we find in the first amendment of the Bill of Rights: "Congress shall make no law respecting an establishment of religion." Justice Story gives us the essence of this constitutional declaration. "The real object of the first amendment was to . . . exclude all rivalry among Christian sects. . . . It thus sought to cut off the means of religious persecution (the vice and pest of former times) and the power of subverting the rights of conscience in matters of religion, which had been trampled on almost from the days of the Apostles to the present age."

It will be interesting to note the working of this principle in the relations of the Catholic Church with the American Government. The question of State limitations will necessarily be an important consideration. The two will form the subject of the next paper.

## Education

### Teachers and Teaching

NICHOLAS MOSELEY

THERE is an alleged remark of Bernard Shaw's, "Some can, they do; some can't, they teach." How too-often true this is, every administrator who has tried to build up a faculty, every teacher of graduate students, and every undergraduate who has slept through weary hours, knows. To find the reason behind the fact, one must consider teaching as a profession from the point of view of the undergraduate who is about to decide upon what he wishes to do in life.

First, of course, is the economic situation. The less serious-minded young man, who knows that a teacher who makes an outstanding success may some day, if he is lucky, earn ten thousand dollars a year, and who knows of men who make that much every month in investment-banking, naturally chooses investment-banking. This type of person would probably not only be unhappy as a teacher, but would be a failure as well. The more serious, who is attracted by the type of intellectual life and associations which most teachers undoubtedly have, gives less consideration to the immediate financial problem and more to the ultimate reward. Nevertheless, his advisers are bound to point out to him the financial burdens of life and the difficulties which members of an underpaid profession have in meeting them. If such a man has no prospect of outside income, it is probable that one of the other professions—medicine or law—will claim him, for in them he will have found the same opportunity to develop intellectually and at the same time have some expectation of living in comfort. This applies particularly to men. Women, still unaccustomed to members of their sex earning great sums, and not always considering the profession in which they start their permanent calling, are less

swayed by financial considerations. The importance of the prevailing low salaries in relation to the decay of the teaching profession is well recognized, and steps, inadequate but still in the right direction, are being taken to meet it. Eventually we may hope that teaching will offer material comfort if not luxury to all who succeed in its ranks.

There is, also, an idea, firmly fixed in the undergraduate mind, that only the Phi Beta Kappa student ever thinks of college teaching. This is untrue, for, although perhaps a majority of the men and women in the profession were high-stand undergraduates, many of our greatest teachers and scholars never studied hard enough as undergraduates to make Phi Beta Kappa, either because of their multiple part in extra-curriculum activities, or because of late development of intellectual interests. Many more could not make the learned society if they had it to do all over again. Yet the false idea remains and drives away many a student whom personality, whom intellectual curiosity and persistence would qualify as both teacher and scholar.

It seems to me the part of kindness, duty, and wisdom for teachers who see students with such characteristics to urge them at least to consider teaching as a profession. Once the student has it under consideration, he should be warned about the difficulties of the life, the long preparation, the poor pay, the nervous fatigue, the inevitable long hours, the slowness of promotion. Finally, the student should put this test question to himself: "Do I want to teach, even if it means teaching at some out-of-the-way, second-rate college?" Too often students, especially those who have enjoyed their undergraduate life, drift into teaching because they wish to stay on at their Alma Mater, or even because it is easier to stay than to make the plunge into business life.

Graduate study is an absolute prerequisite for the successful college teacher, and if possible the prospective teacher should devote undivided attention to it. If he is doubtful about the wisdom of taking up teaching at all, or if he needs to earn money to enable him to pursue his studies, let him devote his entire time to teaching for a year or two. Such a period of teaching has the additional merit of demonstrating one's own ignorance and of instructing one in fundamentals. Graduate study is a full-time job, and teaching is not only a full-time job but a very wearing one, and the attempt to combine the two in most cases results in slighting both. Moreover, even the part-time teacher is so open to demands upon his time and to interruptions that he cannot devote the long periods to saturating himself in his field which are necessary if he is to lay a firm foundation of knowledge, the only real basis of inspiration.

Supposing this preparation, the greatest asset any teacher can have is a clear knowledge of his own personality, especially on the negative side, that is, especially of his own limitations. Certain teachers have characteristics which allow them to appeal to a class through a sense of humor, others through a sense of order, accuracy, and preciseness, others through oratory. A person

who is himself deficient in a sense of humor will find it very dangerous to tell the mildest story to his classes, because the class is almost sure to retaliate. Even more important, a teacher must know the limitations of his own knowledge. No matter how careful his preparation, there will always be questions which, on account of their unexpectedness, he will find himself unable to answer. To bluster or bluff in this situation is fatal. The young are intolerant of ignorance, but even more intolerant of dishonesty.

This knowledge of oneself comes early to most teachers. There is another primary principle in teaching which many teachers, even the best, have never formulated to themselves. This is that every teacher should have clearly in mind his immediate purpose and his ultimate purpose. By this I mean that he should know what he wants his students to learn from the day's assignment and the course, and what he wants them to carry away into later life. For instance, a man conducting a course in the Odes of Horace may have as his immediate purpose the teaching of his students to read Latin, and as his ultimate purpose the cultivating in them of an appreciation of the finer things of life implicit in the poems of that author.

Granted the proper background and point of view, the success or failure of a teacher depends almost entirely on his day-by-day preparation. This does not mean that a course cannot be planned and definite assignments made out in a vacation or even years in advance. The labor involved in the proper construction of a course demands this. But no matter how much one has done in previous weeks, there remains much to be done the previous hour or day. In the first place, there is the actual review of the material in hand, be it a simple passage in an English author or a simple experiment in chemistry. Next, this material must be considered in connection with the class as a whole. If it is a generally brilliant class, repetition of details will bore them and becloud the issue. If it is a generally stupid class, every fundamental fact must be repeated, and repeated with enough variety to assure continued attention, until there can be no mistaking. In either case, the exceptional man in the class suffers, and, if possible, special attention must be paid to him in the way of questions or even in lecturing directly at him. One must decide how much a given class can assimilate and how far afield one should go. It never hurts to associate classroom work with current events in the college or the world at large, even if for dignity's sake the references be veiled. Finally, if it is a recitation and not an uninterrupted lecture, one must think out what questions to ask what student, considering routine details as to when so-and-so last recited, what his interests are, in what division of the subject his curiosity needs stimulating, and even whether or not, if asked a given question, he will give the expected answer or will give away prematurely the point to be made in the hour.

This type of preparation with reference to individual students should be backed up as frequently as possible by personal conferences with the student. Fifteen minutes

alone with an undergraduate is frequently more illuminating than fifteen weeks in the classroom. In conference, the teacher can discover the student's methods of preparation and his general reactions, and often by a simple suggestion turn hours of restless discipline into pleasant constructive work. Finally, a personal conference gives the teacher an opportunity unobtrusively to help a student form his own life.

The foregoing description must show, I think, that the life of a successful teacher is an arduous one. If it becomes too arduous, his work and his health will both suffer. In another paper I shall attempt to gauge how much time a teacher must allot to his various duties, and thus be able to decide what duties he should be asked to undertake.

### Sociology

## The Suppressed Union and Anarchy

PAUL L. BLAKELY, S. J.

"ORDERLY and disciplined trade-unionism has been kept out of the coal-industry of the State," writes the editor of the conservative *Baltimore Sun*. "And it has followed that a thoroughly reckless and revolutionary organization has gone in to fan the flames of discontent—and had ample success in doing so."

The editor's reference is to our latest outburst of anarchy in Colorado. Its application is, I think, general. At the present moment, the "union-busting policy" rises to full swing in the coal fields of Pennsylvania and Ohio, after a successful campaign in West Virginia, and it now promises to enter the city of New York.

What followed that policy in West Virginia and Colorado we know from the mortality records—red rapine, the oppression of the poor, the spilling of blood that cries to heaven for vengeance.

It needs no prophet to predict that given the same inflammatory causes in the metropolis, the same effects will follow. Human nature is the same on the blasted hillsides of West Virginia and on New York's East Side. When the worker is denied the right to organize with his fellows, and forced to act (whenever he is permitted to act at all) through a union foisted upon him by his employers, the stage is set for revolt and anarchy.

For in the first place, he has been forcibly deprived of a right which, according to the teaching of Leo XIII, not even the State may justly take from him. In the next place, he has been compelled to give up what in these laissez-faire days alone enables him to bargain with his employer on the basis of a true contract. "If you don't like the job," says the employer, "get out. There are plenty glad enough to get it." And thinking of the wife at home and the children frail because of malnutrition, he takes the job and becomes, as Leo XIII writes, "the victim of force and injustice."

... there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. If through necessity or



fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of fraud and injustice.

While he may welcome a job obtained under these conditions, the worker cannot forget that fraud and injustice have vitiated the alleged contract with his employer. The thought rankles. The ancient relation of employer and employe, based upon charity as well as upon justice, has been destroyed. In this mood, he is asked to attend a meeting to discuss the formation of a society to protect the workers' rights; and his employer, learning of this project, threatens him with dismissal. He has not as yet contemplated a strike; in fact, he is opposed to the plan of a strike, which, indeed, has not been even mentioned. The proposed meeting is merely to discuss whether or not they shall exercise a right, which according to the teaching of the Catholic Church, belongs to them, not because they are workers or citizens, but, primarily, because they are human beings and not mere instruments for making money.

Now they are faced by this proposition: go to that meeting and you will lose your job. I am not drawing upon my imagination in stating this proposition, but merely quoting an order issued by a powerful New York corporation which maintains a "company union."

Now come the Red, the Bolshevik, the malcontent, the atheist, the I. W. W. and all the elements that make up anarchy. Had the employer of deliberate purpose set the stage for the fomenters of disorder, he could not have done better. The worker has no independent organization. He cannot deny it. "You fellows are not men," taunt the I. W. W. "You're worse than curs. You're slaves. You don't dare to organize, and the longer you truckle to your slave-drivers the worse off you'll be."

"Orderly and disciplined trade-unionism," as my brother of Baltimore remarks, having been destroyed, the I. W. W. take its place. Thereafter we repeat the pitiful story of starvation, riot, murder, and martial law.

The philosopher at his fireside will shake a disapproving head and write a rousing paragraph on the growth of "radicalism." Some good easy people whose chief woes are that they cannot purchase another sea-going yacht will refer to the Ten Commandments. I find myself in agreement with the latter, but with a difference. For a brief space I should apply the Ten Commandments as Almighty God wishes them applied, namely to every human being, without regard to the guinea's stamp, or its lack. Then, I think, we should stand in no need of rousing paragraphs on the growth of "radicalism." (A good word "radicalism"; it means going to the root of the difficulty; but, it has been soiled by ignoble uses.)

For there would be no "radicalism" of the objectionable kind. Rights being religiously respected wherever they exist, as Leo XIII desired, the toiler would not need to organize to obtain decent working conditions and a just wage. He would have them. If he organized at all, it would be to raise the standards of his craft, to create a pride in good work, to care for the intellectual, social and religious welfare of the laboring class, and to foster the growth of justice and charity in society.

Thus there would be no place in his world for the agitator, the atheist and the I. W. W. He would at once repel them, knowing them to be what they are—enemies of good order. I do not say that the millennium would be at hand, but only that such industrial disputes as would arise would be settled as rational beings should compose their differences; by conference and debate, and not by starvation and gunpowder.

"Rights must be religiously respected wherever they exist." The worker has a right "more ancient and imperious than any bargain between man and man" to a just wage. He has a right, founded upon the natural law, to combine with his fellows, and by just means, to protect himself. When this right is denied him, he is a victim of injustice, and it is not in human nature to bear long with injustice. Nor is it in human nature never to make a mistake. Deprived of his rights, the worker may, unfortunately, ally himself with the disorderly elements and resort to injustice and violence. If the great corporations wish to drive him to the I. W. W. they have only to continue "the union-busting policy." Colorado justifies that prediction. It also justifies my own prediction that close on the heels of the suppressed union in New York bloodshed and anarchy will follow.

### With Scrip and Staff

THERE is a weary, somewhat disillusioned look coming over the Christmas shoppers in these days. Perhaps this is my imagination, since it seems rather the natural reaction to the acres of Christmas novelties and the multitudes of Santa Clauses that engulf you in the department stores. However, I believe that most of us feel the need of working out a philosophy for Christmas presents. If you are one of those dreadful unfortunates, reprobated alike by the Postmaster General, the scorn of your neighbors, and the torments of your own conscience, who have put off budgeting, listing, selecting, purchasing, wrapping-and-tying, and mailing early your gifts till the hopeless twentieth of December—God help you! It is the next thing to a death-bed conversion. Yet if you *are* still in that plight the Pilgrim may shake his staff at you with some mild advice.

TIME was when we trusted simply our generous instincts. You had a big heart. There was a penny or two over from selling the year's crop, or saved from the year's income. Polly wanted a squeak doll, Billy a pair of skates, and Grandma a large-print "Key of Heaven." Your heart moved your hand pocketwards, and the deed was done (on December 23). But now we are not to trust our instincts. Psychoanalysis tells us that they come from the jungle. Buying sleds and dolls is a sort of fetish-worship, and getting prayer-books for Grandma is totemism.

For the comfort, however, of those who refuse to distrust their own decent instincts, I should recommend the article appropriately featured in the December *Harper's*, by Prof. Charles A. Bennett, entitled "The Cult of the

Seamy Side." The author does not minimize the influence of the subconscious, the less worthy side of our nature in our daily doings, but he refuses to believe that the lowest motive is that which alone determines human action, and remarks:

Consider that statement: "All human conduct has its seamy side and the seamy side is the real side." The first part we need not deny. It is obvious that men are more creatures of instinct and less creatures of reason than is flattering to their vanity, that they are often deceived, sometimes wilfully, sometimes through no fault of their own, about the real motives of their conduct. But how about the second part? Is not that pure assumption? If you find that the motives of the patriot, or the reformer or the ecclesiastic are often mixed, that reason is often blended with non-rational springs of action, that ideal professions have the backing of instinct, why infer that we are dealing with . . . delusion or hypocrisy? No reason at all, so far as I can see, except the tacit assumption that when you discover the inside you discover the real side: and the rest is facade or masquerade. This kind of cynicism seems to me to be merely an inverted form of that sentimental optimism which is forever peering around the edges of clouds and announcing silver linings. One is as unconvincing as the other.

There may be some self-satisfaction even in the disinterested "spirit of Christmas," but this does not prevent it from being accompanied with the highest and holiest motives.

**B**UT if ridicule or cynicism do not influence us, shall we on the other hand put cold business principles in place of generosity? Shall we give simply to improve the general standard of living or to build up the family morale, so as to get better service out of the boys and keep the girls from flying away to more congenial surroundings?

Mere interested motives are, of course, a misunderstanding of the Christian spirit. Business aims, as commonly understood, have no part in the objectives of Christmas. However, what objection can there be to the use of sensible business methods, if they help us to prepare for Christmas in the right manner, and save one from needless embarrassment? Such a method is the practice of making Christmas one's creditor, so to speak, before its actual appearance, instead of the usual method of having to account for one's impulses in the cold light of the January mail.

The whole management of wealth and material goods in the United States is now being run more and more on the system of credit. At a dinner given on November 17 by the General Motors Company, in New York City, Professor Seligmann, of Columbia University, told to some seven hundred and fifty bankers and economists from every part of the United States the findings of his intensive study of consumer's credits, or instalment plan of purchase. Just as the beginnings of modern industry brought into play the modern system of banking, or producer's credits, so the recent amazing developments, especially in the automobile industry, are establishing the instalment method as a fruitful and indeed necessary part of our modern economic life. Though admitting the need of limitations of the field of instalment purchase, and warning against its abuses, Professor Seligmann bore tes-

timony to its essential soundness, and underlined his testimony by dwelling on the need of personal integrity as the basis of all credit, and so of all business.

Are we therefore to finance our Christmas presents on the instalment plan? We hear that it has been applied to honeymoons, so much down before the wedding, and the balance a month after return. Shall Cheeryble and Scrooge alike be drawn into the general system, and a philanthropic scheme of Christmas credits become general? If calculation is to be substituted for charity, let us say no. But if it is simply a matter of enabling a man to do in an orderly fashion what otherwise would be done without foresight, the plan of gradual preparation for Christmas is far from impractical. The idea of the Christmas Club, or Christmas Fund, is a godsend for many a poor man. The small monthly payments are hardly missed, and afford a bit of happiness to many a humble household when wealthier neighbors are put to it from want of thrift.

**I**T is not the presence of foresight that is to be blamed, far from it. But whether planned for or given from impulse, can we not return to the original motive of all Christmas gifts, that of a direct homage to the Christ Child, in the spirit of the adoring Magi, who poured forth their gifts at His feet?

Is there not too much mere passing around of good things, and not enough of direct worship? True, we cannot give to Him in visible form. But in His place we can give to the poor, to the suffering, to children in His Name. And if we take time and trouble to look cannot we often give directly to His person, in the Blessed Sacrament of the Altar? Why not give the cost of maintaining a sanctuary lamp, for one year (about thirty dollars), to some poor mission church or convent chapel? How many of these churches lack vestments, altar furnishings, the gold, frankincense and myrrh that befit the Body of the King?

We Americans as a rule have enough in our own homes. Our children are often over-provided with life's goods and means of enjoyment. There are millions of children of whom a hundred could share the books, the candy, the playthings, the toys, the clothes, the educational articles that lumber up the nursery and living-room and attic of one American family. Why not teach our own children more of the spirit of the Christ Child and, while making all the family happy in a simple and sensible way, such as by the gift of some good Catholic books or periodicals, still keep a light out in our hearts for those in distant sections of our country, or in distant lands, who do not share the hundredth part of their advantages?

A glance at our many mission magazines will show how this can be done, not impersonally, through mass distribution, but with direct personal contact and acknowledgment. They will show how we can give not only in the Christ Child's Name, but also directly that He may be known and loved: give not only to Him, but for Him and for His glory and honor as well. This is the supreme privilege of Christmas.

THE PILGRIM.



## The New World's Oldest Book

THOMAS F. MEEHAN

**A**MONG the treasures that the lavish generosity of Mr. Archer Huntington has gathered in the New York library of the Hispanic Society of America is the only perfect copy extant of "Doctrina Cristiana," the oldest book printed in North America. This is a small volume of 167 pages, measuring 4¼ x 6½ inches, printed in Spanish in beautiful, clear black-letter type, without folios, running heads or chapter captions. Its purpose and date are told in the dedication which is inserted on the last page and is herewith reproduced in facsimile. Translated this reads:

"To the honor and praise of Our Lord Jesus Christ and the Glorious Holy Virgin, His Mother. It is for this that the present treatise is finished. The which was seen and examined and corrected by order of the Right Reverend Lord Bishop, Juan Zumár-

raga, first Bishop of Mexico, and of the Council of His Majesty. It was printed in the great city of Tenochtitlan, of Mexico, of this New Spain. And in this house of Juan Cromberger, by order of the same Lord Bishop, Juan Zumárraga, and at his cost. The printing was finished on the 14th day of June of the year 1544."

By the courtesy of Mr. Huntington, and the kind cooperation of the officials of the Hispanic Society of America, the "Doctrina Cristiana" is to be reproduced

in facsimile by the United States Catholic Historical Society, as the next volume in its monograph series of Catholic historical records, for distribution among the members of the Society and the Catholic libraries of the country. A history of the book, and of the earliest productions, despite the forbidding conditions, of the printer's craft in the New World, will be included.

There is a popular fallacy that the first book printed in North America was the "Bay State Psalm-Book" turned out in January, 1639, by the Daye press at Cambridge, Massachusetts. The date of the "Doctrina Cristiana" controverts this. But the "Doctrina" was not the first American book. That honor goes to the "Escalera Espiritual" ("The Spiritual Ladder") by St. John Climacus, a Spanish translation, prepared in 1536, by Friar Juan de Estrada for the use of the Dominican novices of the Mexican province of that Order. No copy of this book, however, now exists. It was printed by Juan Pablos, who was the

no nos echamos luego los xpianos en tierra y la ataxamos: si  
por cierto. Pues de todo que seria mas razón que acatal' en nos  
y reuerenciásemos en estos sanctos libros la vida d' Jhu christi  
to y su spú que siempre allí tiene vida: y como la tiene allí tam-  
bien la da. Y estas sanctas escripturas nos representan la biva  
ymagē de Jhu christo y d' su sacratissima anima: sanando en fer-  
mos: resucitando muertos: y en fin allí le ponē a el en presen-  
cia de todos: q' aun te digo que mucho menos le verias cō los ojos  
corporales aun q' delante le tuvieras: que allí le puedes ver. P'e-  
ga a su imensa bōdad abrir nos de tal manera los ojos d' nuel-  
tras animas: que pues todas las cosas nos manifiestan su sum-  
ma bōdad y en todas ellas le veamos: y viendole le creamos: y  
creyēdo le amemos tan entrañablemente q' ninguna otra co-  
sa quicramos ni dessecamos: sino a solo el: pues solo es vida del  
ánima: al qual sea gloria por siempre jamas. Amē.

¶ A hōra y alabanza de nro señor Jhu xpo y de la gl'ia  
la virgē sancta Maria su madre: aq' se acaba el presen-  
te tratado. El qual fue visto y examinado y corregi-  
do por mōdado d' l. R. S. Dō fray Juan Cumar-  
raga: primer Obispo de Mēxico: y del cōsejo  
d' su Magestad. y c. Imp' mōse en esta grā ciu-  
dad d' Tenochtitlan Mēxico desta nueva  
España: en casa de Juā crōberger por  
mōdado d' l mismo señor obpo Dō  
fray Juā Cumarraga y a su costa  
Acabo se de imprimir a. r. l. l. j.  
días del mes de Junio: del  
año de. M. d. quarē  
ta y q'tro años.



LAST PAGE AND DEDICATION OF "DOCTRINA CRISTIANA."

first printer to set up a press on this side of the globe. Bishop Zumárraga also was a Religious, a Franciscan, and one of the great prelates whose records give the lie to the slanders against the Church, the bandit crew now in possession of the government of Mexico, have been propagating throughout the world.

In addition to these Mexican books there were seven printed in Peru before 1600 and copies of most of them are in the New York library of the Hispanic Society.

## Literature

### Gifts That Endure

JAMES A. GREELEY, S.J.

THE lady who asked her clerical friend to suggest a suitable Christmas gift for a beloved pastor was much surprised and not a little shocked by the ready and rather laconic reply, "Give him 'Extreme Unction.'" But not less surprised was the good curate at the gentle rebuke for his levity in such an important and serious matter. In point of fact he had not meant to be facetious. He explained to his inquiring friend that as a perennial reader of AMERICA, he had contracted the habit of suggesting books as suitable Christmas gifts. The choice of Father Kilker's theological treatise was quite spontaneous, because he had just gathered much information, and inspiration as well, from its perusal and it at once occurred to him as a suitable gift even for a devoted pastor. The explanation not only satisfied but also won an enthusiastic apostle of the Catholic press.

Indeed each recurring Christmas had found this good curate more active in his propaganda, because the years had taught him what a lasting influence can be exerted by the gift of a carefully selected book. What he called his own "first unction with the chrism of adventure" had come to him in the impressive lessons and inspiring examples of the heroes whom he had met in his first Christmas gift-book. Their manly characters had won his admiration; their noble daring had fired his ambition; their loyalty and sacrifice had enlisted his whole-souled imitation. The little volume still finds a place in his library. The binding is torn and some few pages have been lost; but the memories of other years still cling fresh and fast to its slender frame. Larger volumes and heavy tomes have not forced it from its niche, nor have busy years and distracting cares crowded out the memory of the donor. There are now many such gifts in his sanctum—gifts that have been productive of keen intellectual delights, cultured habits, nobility of character and a life of heroic self-sacrifice.

From early adventures in good reading our curate became a lover of books. Not all the volumes in his library are presents. Some, if you please, were bought, but none of them borrowed. No mere collector of curious volumes or first editions was he, but rather a knightly adventurer in quest of hidden treasures of wisdom or brave explorer who travelled on imagination's magic carpet into strange lands and distant ports. Each acquisition to his sanctum was made to serve "for wisdom, piety, delight or use." One does not wonder then, at his zeal in fostering the laudable custom of giving such enduring remembrances at Christmas time.

If our letter files are authentic not only the good curate, but many other readers of AMERICA have found inspiration, pleasure and profit from scanning the book lists which in past years have suggested suitable Christmas gifts. One is quick to sense the delicate compliment implied in the presentation of a book. It reflects a valuation

of the recipient's interests, tastes and character and shows thought and discrimination on the part of the donor. Perhaps, however, this delicate matter of choice deters many from adding books to their list of Christmas gifts.

To make the work of selection less fearsome and more pleasant, AMERICA again ventures to suggest some appropriate titles from 1927 publications. The undertaking is almost as hazardous as compiling an anthology. There can be no pretence at mentioning all the recommended books of the year. Many of the over-advertised and much-displayed best sellers have been deliberately and relentlessly excluded. Others find no mention because of their technical form, their prohibitive price or their need of reservations. While all the works of our Catholic publishers meet with approval, it is hardly possible to do more than stimulate interest in them by suggesting a few outstanding productions. We submit then the following list in a spirit of benevolence. It remains for each individual to set an emphatic seal of approval or disapproval on our choice.

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- The Catholic Church and History. Hilaire Belloc. Macmillan. \$1.00.
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- Handbook to Catholic Historical New York City. William Harper Bennett. Schwartz, Kirwin & Fauss. 75c.
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Marching On. James Boyd. Scribner. \$2.50.

The Amazing Chance. Patricia Wentworth. Lippincott. \$2.00.

Giants in the Earth. O. E. Rølvaag. Harper. \$2.50.

Pok O'Moonshine. Albert F. Wilson. Dodd, Mead. \$2.00.

Daphne Adeane. Maurice Baring. Harper. \$2.50.

The Return of Don Quixote. G. K. Chesterton. Dodd, Mead. \$2.00.

A Case of Conscience. Isabel C. Clarke. Benzinger. \$2.50.

The Behind Legs of the 'Orse. Ellis Parker Butler. Houghton Mifflin. \$2.00.

The Outer Gate. Octavus Roy Cohen. Little, Brown. \$2.00.

The Younger Stagers. Major P. C. Wren. Stokes. \$1.75.

Driftwood Spars. Major P. C. Wren. Stokes. \$2.00.

The Magic Man. Hallie Erminie Rives. Dodd, Mead. \$2.00.

Spell Land. Sheila Kaye-Smith. Dutton. \$2.00.

Black Butterflies. Elizabeth Jordan. Century. \$2.00.

The Black Bloodhound. Farnham Bishop. Little, Brown. \$2.00.

Hue and Cry. Patricia Wentworth. Doran. \$2.00.

Tall Men. James Stuart Montgomery. Greenberg. \$2.00.

The Castle Rock Mystery. Julius Krause. Appleton. \$2.00.

Christmas in Modern Story. Ed. by Maude Van Buren and Katherine Isabel Bemis. Century. \$2.50.

Perhaps the above list has not yielded just the style of book for which you were searching. In such an event we offer the further suggestion of consulting the review section in our other issues or the forthcoming revision of Father Reville's excellent guide for readers, "My Bookcase."

There are not a few apostles of the Catholic press who have adopted the very laudable practice of spreading good literature by sending their friends a subscription to some Catholic periodical. To your scholarly friends nothing more valuable could be presented than a year's subscription to the new quarterly, *Thought*. If you prefer to offer the twelve-fold gift of a Catholic monthly magazine, from a wide range of choice, we might suggest *Columbia*, the *Messenger of the Sacred Heart*, or the *Catholic World*. Nor let the *Ave Maria* be forgotten. We take it, however, that your personal acquaintance with and appreciation of AMERICA, in fifty-two instalments, has already inspired you to give it first place on your list of suitable, welcome and profitable Christmas gifts.

### REVIEWS

**The Eternal Babe:** Verses from "America" in Fealty to the Christ Child. Edited by FRANCIS X. TALBOT, S.J. The America Press. \$1.00.

This second contribution to the Poetry Series of the Thought Foundation is a collection of poems which have appeared in AMERICA during the past few years to herald or celebrate the coming of the Eternal Babe. In a foreword, which is a prose-poem in itself, Father Talbot strikes the key-note of this chorus of adoration and praise. There is something reminiscent of the liturgy in the arrangement of these tributes of strong faith and

delicate love which tell the whole story of the first Christmas. The "Song of Love" exults with the joy of possession that is chanted in the Introit; and "At Christ's Mass" reflects the timid awe and calm peace of a Post-communion prayer. The lessons and the glad tidings are told with true poetic art. One hears again the shepherd's song, tremulous with the soft cadence of falling snow; one hearkens, as well, to the Inn-keeper's reply, sharp as slender branches snapping in the cold. All the depths of mystery and pathos are sounded; the heights of love and the well-springs of faith are explored; from the dim past of expectation, the years are traversed to the brightness of the shining star; and, in the spirit of the first adorers, the Credo of the simple shepherd hearts and the Gloria of the Angelic hosts are chanted once again, in tones of sheer exultation. One forgets the singers, as they have forgotten themselves, in the beauty of their song. The rare sensitiveness of their love and the strong sincerity of their faith give a lyric quality that compels even while it supports. The utter absence of the weak sentimentality which makes such discord in many devotional lyrics is an outstanding quality which strengthens the appeal of these verses and wins willing imitators of their fealty to the Christ Child. J. G.

**Isaac Jogues: Missioner and Martyr.** By MARTIN J. SCOTT, S.J. New York: P. J. Kenedy and Sons. \$2.00.

Some forty miles west of Albany, New York, on a hill overlooking the Mohawk River, near the little village of Auriesville, is a spot that is sacred to the Catholics of this country. For there, as the sun was setting on October 18, 1646, Isaac Jogues, S.J., was martyred for Christ. On the next morning, John Lalonde, the lay apostle who accompanied the priest, also shed his blood for the Faith. Four years before, Rene Goupil, the lay companion of Father Jogues on his first capture by the Mohawk Indians, was killed for his profession of the Faith. These three martyrs, beatified by Pius XI in 1925, are peculiarly worthy of the veneration of American Catholics for it was our very land that was honored by their blood. This volume by Father Scott should do much to spread the knowledge of Blessed Isaac and his two associates. Fathers Campbell, Wynne and Devine have written shorter sketches of the American martyrs, based almost exclusively on the life of Jogues by Felix Martin, S.J., translated by John Gilmary Shea. This volume, issued in 1885, has long been out of print. Father Scott, adhering closely to the material and the sequence of the Martin-Shea life, has rewritten the story in a modern style. He prefaces it by two original chapters, the first of which surveys the state of the Indians in the seventeenth century, and the other of which explains who and what the Jesuits are. The illustrations are all new and considerably add to the interest of the volume. F. X. T.

**Shakespeare: Actor-Poet.** By CLARA LONGWORTH DE CHAMBRUN. New York: D. Appleton and Company. \$3.00.

From every point of view this is the most important book on Shakespeare that has appeared since the Tercentenary of the poet in 1916. It is a notable example of creative scholarship. The author, schooled in the French tradition of research but not fettered by any tradition, has made a first hand and intelligent study of documents and substantiates with definite references every step of her investigations. The erudite reader will get here an abundance of valuable material. Madame de Chambrun has raked the dry bones of the past to good purpose. She has thrown unquestioned light on several hitherto obscure phases of Shakespeare's life and personality. She demonstrates that the Stratford Grammar School, maintained by the Guild of the Holy Cross, was an exceptionally good school, and that young Shakespeare there came into fruitful mental contact with at least one unusually capable teacher; that he acquired a passion for reading and that his "small Latin and less Greek"—only relatively small and less—at least enabled him to enjoy the finest specimens of ancient literature. She brings out the significant truth that Shakespeare's friendship with the Earl of Southampton brought him

into the company of numerous Continental scholars and gave him access to one of the richest private libraries in England. Though she discusses the subject with admirable impartiality, the author presents several pieces of evidence in favor of the dramatist's Catholicism; she shows, for instance, that the tardy registration of Shakespeare's marriage was probably due to its having been performed by a Catholic priest. To interpretative criticism the book also makes contributions, as when she points out that the general plan of a Shakespearean play is akin to a musical theme with variations. And unlike so many learned scribes, Madame de Chambrun writes with vigor and charm. In short, this book is, as the Arabian proverb has it, like a river wherein a lamb may find footing, an elephant swim and a diver fish for pearls.

B. L.

**Bismarck: The Story of a Fighter.** By EMIL LUDWIG. Translated from the German by EDEN AND CEDAR PAUL. Boston: Little, Brown, and Company. \$5.00.

**Genius and Character.** By EMIL LUDWIG. Translated by KENNETH BURKE. New York: Harcourt, Brace and Company. \$3.50.

In his splendid biography of the "Iron Chancellor," Herr Ludwig's intent is to explain the enigma that was Bismarck. The key to the solution he finds not in his public career but in his youth that was its background, with which in consequence he deals somewhat lengthily. It is his contention that even before Bismarck's Göttingen schooling was over his inner development was practically completed. What followed was but a deepening of the elementary lines already traced. In temperament his father's son, Bismarck's gifts of intellect and longing for power were inherited from his middle-class mother, of whom, strange to note, he said only bitter things. His schooling was Spartan. Early the diplomat in him began to manifest itself—and the deceiver. At eighteen he confesses his contempt for God (though in later life he often uses Him when it serves his purposes) and his readiness to employ any means to attain his ends. He was proud, courageous and an almost universal hater, traits that characterized him until his death at eighty-three. Once definitely embarked on public life he became and remained a power that neither princes nor diplomats could ignore. Herr Ludwig's volume is good history and good biography. Though at times there is vitriol in his pen, he is rarely unfair. He quotes copiously from Bismarck's correspondence. The account of the Chancellor's conflicts with Rome, the Center Party and little Windthorst is honest and adequate. Along with Bismarck seventeen other "immortals" are sketched in "Genius and Character." The author's approach to them is multiple. In general, however, he aims not to interpret their genius in terms of their achievements but rather to resolve their achievements in their personalities. Some of his portraits inspire, some sound a warning: all are meaty. However, Herr Ludwig is less felicitous in sketching his artists and litterateurs than when dealing with statesmen though many American readers will feel that he has made a bad job of Wilson. In some of his papers he is markedly iconoclastic and too irrelevantly insistent on the subjects' eroticism. Among those who are discussed are Frederick the Great, Stanley, Cecil Rhodes, Da Vinci, Rembrandt, Voltaire, Balzac and Lenin.

F. H. H.

**Morals in Review.** By A. K. ROGERS. New York: The Macmillan Company. \$3.50.

It is no outline or story of ethics, in the vein of the popularizer, that Professor Rogers here presents, but a series of carefully elaborated studies on the great ethical thinkers from Socrates to the present. The author does not essay a formal history; but he has selected the doctrines that have exerted a really vital influence on moral philosophy for his study. For the Greek and Modern periods he will be found a penetrating analyst and a well balanced critic. When dealing with St. Thomas, however, although his general attitude of fairness and first-hand study is



unimpeachable, historical prepossessions on the nature of the Church vitiate many of his conclusions. What the author chiefly lauds in the Church is not its loyalty to an objective order of truth, but its skill in diagnosing and prescribing for the ethical needs of the individual without jeopardizing society. For the writer, as for most non-Catholic thinkers in this field, the worth of a system of ethics consists in the success with which it formulates certain needs men feel for a higher life. In the light of this principle he interprets St. Thomas, with what result it is not hard to imagine. The book in almost all other respects is deserving of commendation. Keen observations, sound criticisms, and careful estimates are not rare, while its literary quality gives the work an attractiveness difficult to attain when treating questions of so abstract a nature.

H. M.

**Roma Sacra: Essays on Christian Rome.** By WILLIAM BARRY. New York: Longmans, Green and Company. \$4.00.

This will not be a popular volume. That, however, is to its credit, for Canon Barry's pen has been liberally dipped in a scholarship and culture for which the common mass will have no taste. But men and women who have an appreciation for the nuances of philosophy and letters will keenly enjoy the nine fine essays that make up "Roma Sacra." As the preface announces they are reprinted from the *Dublin Review*. Canon Barry writes from a mind richly stored with the best intellectual treasures of the ages and it is a pleasure to sit at the feet of such a versatile master, so generously sharing with his pupils the truths and beauties that elevate men from sordid materialism to the nobler realms of the spirit. Notwithstanding that some of these papers were penned years ago, they have a freshness and timeliness that give them a special contemporary value. Possibly the author's appreciations of St. Thomas, Dante and St. Ignatius will be best enjoyed and most widely read, though recent popular discussion of the relations of Church and State and the new liturgical movement should awaken interest in the chapter "Pope and Emperor," and in the essays on the holy Latin tongue, the Latin Bible and the Toledo liturgy. Canon Barry does much philosophizing that is deep without subtlety and solid without being arid. He has, too, a happy knack of measuring those whom he sketches succinctly but adequately. Thus he says pertinently of the Angelic Doctor that "his writings convey to every age the mind of the Church," and he writes so impersonally that "he might be the Great Anonymous of the Schools." Dante is the "St. John of Christian epic and tragic poetry," who has happily blended into a single work "the charm of Nature, the power of the Supernatural and the pathos of human joy and sorrow, with Justice over all." Of Francis Thompson, apropos of his "Loyola," Canon Barry notes: "The martyr has gone to his high place; the poet remains. And his legacy, rich in spiritual treasures, holds one pearl of price, dropped from his dying hand, the 'Life of Saint Ignatius Loyola,' which will stand alone as the biography of a Catholic hero, written in choicest English, by a master of prose, by a seer and son of the Renaissance, born out of due time." In its theme and style "Roma Sacra" reflects our best cultural traditions.

W. I. L.

**The Great Painters: A History of the European Tradition.** By EDITH R. ABBOT. New York: Harcourt, Brace and Company. \$5.00.

This is a volume for students, critics and connoisseurs; however, interested lay folk will not find it too technical to follow with profit. It is neither a history of painting nor a biographical dictionary of painters though an appendix carries the necessary data along this last line. Rather it is a textbook of interpretation in the light of the masterpieces that have come down to us during the period it covers. Attention is centered less on individuals than on art movements, particularly on what the authoress calls the continuity of the European tradition. Miss Abbot's story begins with the Renaissance, whence we compute the real inception of Christian art. In the beginning Italy was the training-school and

the work-shop of the great-artists. Florence, Venice, Sienna, Rome, Padua, Verona and Umbria all produced artists who are their present glory:—Raphael, Michelangelo, Da Vinci, Giotto, Duccio, the Guzzoli, Botticelli, Corregio, Titian, Tintoretto and a score of others. But during the late fifteenth, and more markedly during the sixteenth century Italian art supremacy started to wane. Almost over-night the realistic school had made its appearance in the Netherlands where the van Eycks, Hubert and Jan, Massys, Bruegel and the tragic van der Goes distinguished themselves. Contemporaneously Germany produced Dürer and Holbein, and was on a fair way to achieving greater eminence when all creative art was destroyed by the Reformation. After that storm subsided and more especially, when peace was restored between Spain and the Netherlands following their religious wars, there was a revival of the colorful art. The naturalistic paintings of Velazquez, Rubens and Rembrandt, premiers in their respective countries, tell the tale. Not until the eighteenth century did England produce anything distinctive. Her earliest genius was expressed in the work of Milton and Shakespeare rather than in the arts of space. British national art really began with Hogarth though perhaps it was best exemplified in the more prolific productions of Reynolds and Gainsborough and in the later work of Constable and Turner. Portraiture and landscape work were their fortes. As for France, though Fouquet in the fifteenth century was the first characteristically French artist and Poussin, Claude Lorrain, Watteau, Nattier, Boucher and others had proved their skill in the service of the court in the seventeenth and eighteenth centuries, it was not until after the Revolution that French painting acquired any notable position. The romanticism of David, pupil of Bucher, gave it a new turn. His successors brought their country an artistic dominance she still exerts as the recent interest in impressionism and cubism evidences. Miss Abbot's volume is beautifully and copiously illustrated so that the detailed critiques of the various masters and their paintings may be readily followed.

W. F. C.

**Poetry of Irish History.** By STEPHEN J. BROWN, S.J. New York: Frederick A. Stokes Company. \$2.50.

To the collection arranged by M. J. Brown, "Historical Ballad Poetry of Ireland," Father Stephen Brown has added a considerable number of new and old poems that illustrate the history of Ireland. As the editor notes, "poets, from their very nature, can never be reliable historians. They feel too strongly." But poets are the best historians of a nation's aspirations precisely because they do feel most strongly. Should anyone seek the vital history of Ireland, he would find it more surely in this volume of poems than in a scientific manual that records dates and names and events. The selections are grouped in five fairly defined historical periods, with two added groups, "Ireland Beyond the Seas" and "Love Thou Thy Land." All of these poems, from the earliest translations from the Gaelic through the later Anglo-Irish and Irish-Irish originals, thrill with virility and noble emotions. Here are war-songs that stir the blood centuries and centuries after they were first sung, marching-songs that would arouse the most sluggish, dirges over the massacred martyrs, laments of piercing poignancy, taunts and defiances, eloquent indictments of tyranny and injustice, eulogies of lost leaders and dauntless heroes; here are songs of sorrow and of pride, of glory and defeat; in a word here is the soul of Ireland in her struggle for that independence that must be complete before Ireland can sing her paeans of peace. Father Brown has encompassed the history of Ireland by his anthology of its poems. The notes appended to the selections are such as to clear up obscurities and give the proper atmosphere for a fuller enjoyment.

F. X. T.

**Youth's Pathfinder.** By REV. FULGENCE MEYER, O.F.M. Cincinnati: St. Francis Book Shop. \$1.50.

Heart to heart chats with Catholic young men and women is the author's characterization of this eminently practical volume.

However, not only those for whom it is entitled but their elders also, especially priests and parents, may profit by its attentive reading. His missionary experience has given the author a wide knowledge of youth, its needs and its psychology, and he discusses its problems sympathetically, forcefully and frankly. The major part of the book deals with courtship and marriage, chastity and vocation. Homely illustrations and apt anecdotes emphasize the principles and truths Father Meyer would inculcate. While he admits that chastity is not easy, he insists at the same time that it is neither superhuman nor heroic. In this he is quite at variance with so many theorists who advocate letting youth have its fling. In discussing company-keeping he notes that for the ideal mate the man must be a hundred per cent husband, a hundred per cent father and a hundred per cent lover, and the girl should likewise be a hundred per cent wife, mother and sweetheart. He warns his girl readers that many marriages would be more successful and fortunate if young women were as eager to store their hearts and minds with the virtues and knowledge necessary for a happy marriage as they are bent on supplying their hope-chest with useful, or useless, articles of housekeeping. Elsewhere he says of the auto: "Fatal as it is to longevity it is immensely more fatal to the morality of society in general and especially to the innocence and goodness of girls." There are four good chapters in the book on mixed marriages and three on priesthood and the religious life.

A. E. A.

**In the Heart of Spain.** By THOMAS EWING MOORE. New York: The Universal Knowledge Foundation. \$3.00.

So many American publicists have of late written their experiences in Spain without a clear understanding of the elemental characteristics of the Spanish people, that it is particularly gratifying to discover such a narrative as that of Mr. Moore. Formerly a member of the American Diplomatic Service, Mr. Moore has manifested the qualities of a true diplomat in that he sees the best in a friendly people. His scope in this volume is that of the lower area of the Spanish peninsula, the Andalusian country. It is the heart of Spain, he affirms, as it was the colonial grounds of old Rome and the capital region of the Moorish invasion. It is an old country overlaid with centuries of history and containing innumerable associations and monuments. Seville is taken as the most typical illustration of Andalusia and its people. For that reason, the author devotes several chapters to this city, outlining its history, telling its legends, touring its byways, describing its grandeurs, its Cathedral, glowing, gigantic, Gothic, its Giralda and Alcazar, talking to its open-hearted people and observing their feasts and festivals. From Seville, Mr. Moore traverses the country, delaying at Cordova, the capital of the Caliphate, at Granada with its Alhambra, and at the whitest city in the world, Cadiz. In these pages, history mingles with modernism, unimportant jottings with erudition. The style is somewhat labored and the opinions occasionally archaic. But the volume reveals the promise of its title.

A. T. P.

**High in Her Tower.** By CHARLES PHILLIPS. New York: F. T. Kolars and Company. \$1.50.

**In the City of God.** By THOMAS F. BURKE, C.S.P. Washington: Apostolic Mission House. \$1.60.

**Happy Ending.** By LOUISE IMOGEN GUINEY. Boston: Houghton Mifflin Company. \$2.50.

To those who are familiar with AMERICA, the poems of Charles Phillips are not unfamiliar. Though "High in Her Tower" is his first published book of poems, he is in every way a mature and accomplished poet. There is, in his work, a finish and completeness of artistry that impresses the literary technician; there is, moreover, a sincerity and honesty of emotion that strikes sparks in the souls of poetry-lovers. Clothed with the beauty of word and phrase and music is a thought that is usually worth pondering upon, a thought that is original and individual, far different from the herd-ideas of lesser poets. Some of the lyrics in this volume are as good as any that have been written in

late years. A particularly beautiful sequence is that entitled "Sanctuary," and of timely significance at this season of the year are the "Six Songs of Bethlehem." Father Burke, in his choice volume, "In the City of God," likewise has several selections that sing of the first Christmas. Most of his poems are of a devotional character, tributes to the Blessed Mother, reflections on the liturgical seasons and feasts, admiration for the saints. "Via Dolorosa" is a sonnet-sequence on the Stations of the Cross, notable for its restrained rapture and the emphasis placed on the Divinity of Christ though He suffered as a Man. In the poems of Father Burke there are new concepts of old subjects and rich emotions that stir languid spirits. It is a pleasure to re-read the poems of Louise Imogen Guiney in this new edition. "Happy Ending" was Miss Guiney's own selection of her poems, printed in a limited edition nearly twenty years ago. Such a popular reprinting of the volume as the present is most acceptable to the great numbers of her admirers. As noted in the two books named above, Miss Guiney's collection contains her "Five Carols for Christmastide;" she is preeminently our best modern Christmas carolist. A group of later poems, gathered by Grace Guiney, have been added to the original collection.

F. X. T.

### BOOKS AND AUTHORS

**Other America Press Publications.**—The December issue of *Thought* is an impressive evidence of scholarship, timely and pleasingly presented. This number opens with "Tu Es Petrus" a well-balanced analysis of the famous Petrine text by the veteran author Joseph Rickaby, S.J., now in his eighty-third year. Mooted questions of the hour are canvassed by the Rt. Rev. Alexander MacDonald in "The Bee and Evolution," M. C. D'Arcy, S.J., in "The Authority of the Expert" and A. C. Cotter, S.J., in "Science and Philosophy." Educationists will find Dr. P. J. Marique's "Thomas Edward Shields" an interesting appreciation of the work of one who can rightly be called "an apostle of progress in Education." Students of man and man's ways will read of a strange folk and strange ways in "Adaptations of Christianity Among the Jacalteca Indians of Guatemala" by Oliver LaFarge, 2d, and of the English Period, 1664-1700, in Rev. B. J. McEntegart's "How 17th Century New York Cared For Its Poor." The field of literature is covered by two articles: "Crashaw's Religious Background" by Burton Confrey, and "English Folk-Song" by Donald Attwater. The *Catholic Mind*, the semi-monthly gatherer of worthwhile thought, carries in its issue for December 8 three articles about the Blessed Virgin. All the writers are from Australasia. Rev. E. Frost, S.J., contributes "The Church Pays Due Honor to the Blessed Virgin Mary;" the V. Rev. Prior S. M. Hogan, O.P., "Mary Mother of God, Almoner of Grace;" Rev. J. Vandel, M.S.C., "The Morning Star,"—"The Eternal Babe, an AMERICA Anthology" (\$1.00) edited by Francis X. Talbot, S.J., who also writes the Foreword, brings under one cover the more notable Christmas poems that have appeared in these columns. The book is exquisitely bound and would be a most appropriate Christmas gift.

**Foreign and Home Missions.**—There is humor and pathos and tragedy in the collection of true mission stories by Alice Dease, published under the title of "Bluegowns" (Maryknoll: Catholic Foreign Mission Society of America. \$1.50). Most of the tales deal with China and the children of that land for whose conversion Xavier yearned. Native customs and beliefs and the dark shadows of paganism form a background for the pictures of simple faith and heroic zeal of the converts and their devoted guides. The author understands the people of the Orient and has the gift of imparting that understanding and the love that springs from it. Young and old will enjoy the tales and profit from them.

The second volume of the "Maryknoll Mission Letters" (Macmillan. \$3.00) tells a vivid story of the trials and labors of the missionaries, priests, Sisters, and Brothers, on the Mary-



knoll missions in China. The matter is made up of the original documents from the letters and diaries of the missionaries. There is a note of heroic optimism in face of the countless difficulties and dangers that beset the work of the apostolate in the present disturbed condition of China.

To preserve in permanent form some of the lessons of the Vatican Missionary Exhibition of the jubilee year, "Catholic Missions in Figures and Symbols" (Society for the Propagation of the Faith. \$1.25) has been compiled by Dr. Robert Streit, O.M.I. Graphic diagrams summarize the amazing array of mission facts that the Vatican Exhibition brought together. No more comprehensive summary has, we think, ever been published. It should find a place in all our school libraries.

Bishop H. A. Gogarty, C.S.SP., gives in brief compass the history of his mission in "Kilima-njaro: An East African Vicariate" (Society for the Propagation of the Faith. \$1.00). The fruit of much of the early work in the Vicariate was unhappily lost when the storm of war convulsed the German and French colonies in East Africa. Mission stations were ruined; schools and churches wrecked, and missionaries and neophytes dispersed. With the coming of peace the missionaries returned to the field, and are once more gathering the dusky children of the mission into permanent settlements.

Twenty years' experience in preaching missions is but one of the rich qualifications of the author of "A Mission for Non-Catholics" (Herder. \$1.25). The work consists of a set of ten sermons by the Rev. Peter Geiermann, C.S.S.R., each presented in outline and with full development. Avoiding the practice of treating controversial subjects in the pulpit, the author uses what he deems the simpler and wiser plan of presenting in the sermons such fundamental considerations as will clear the ground and lead the inquirer to seek further enlightenment in the instruction class. Simplicity, patience, and gentleness are wisely stressed as essential traits of workers in this important field. Specimen questions from the question box form an appendix to the volume.

**Operatic Echoes.**—It was the lot of Arthur Seymour Sullivan to have risen from the obscurity of a struggling musician's cottage to a popularity and prestige that few of his contemporaries attained. Forty years in the public eye, he was the recognized friend of royalty and of England's best known diplomats and litterateurs, while his name was a household word in the homes of the less pretentious. Best remembered for such comic operas in which he collaborated with William S. Gilbert as "Pinafore," "The Pirates of Penzance" and "The Mikado," the range of his composition covered the whole field from hymns to oratorios. He was, however, not merely a composer but a pianist and conductor of no mean merit as well. In "Sir Arthur Sullivan" (Doran. \$5.00), his nephew Herbert Sullivan, collaborating with Newman Flower, records his phenomenal story. The account is based chiefly on the letters and diaries of the distinguished entertainer and includes not only the story of his public activities but the more hidden though equally interesting details of his private career. Unlike much current biography this volume is without its scandals, though not without poignant and dramatic passages. Of these the most outstanding is the narrative of the breach in the partnership between Sullivan and Gilbert, the more deplorable because occasioned by a trifle. Mr. Arnold Bennet writes the introduction to the volume.

A second edition of the reminiscences published in 1914 by François Cellier and Cunningham Bridgeman of Sir Arthur, his librettist Gilbert, and their mutual co-worker D'Oyly Carte, makes a timely companion volume to the foregoing biography. However, there is little in the telling of "Gilbert, Sullivan and D'Oyly Carte" (Isaac Pitman and Sons. \$6.00), that is not included in the former volume. But it does insist rather on the work of this brilliant English triumvirate than on their personalities, particularly as this work was related to the Savoy Theater in London and to the "Savoyards," the little group of singers and music lovers closest associated with the trio.

**From Dark Towers.**—Poems by Negro poets, many of them crystalline bits of beauty defying the song of one contributor that "there is a coarseness in the songs of black men" make up the anthology of verse, "Caroling Dusk" (Harper. \$2.50) collected by Countee Cullen, himself their leader. "The night is beautiful, so are the faces of my people" sings Langston Hughes; other verses of great worth are to be found among the selections chosen from the work of Angelina Weld Grimke, Blanche Taylor Dickinson, James Weldon Johnson, Frank Horne, Lewis Alexander, Georgia Douglas Johnson, Gwendolyn B. Bennett and Helene Johnson. These are the cries of a race which has its head "thrown back in rich, barbaric song," whose laughter is "arrogant and bold," and behind whose laughter is a soul "deep like the rivers," marching into darkness behind the "drums of tragedy."

Another side of the Negro writer is revealed in a fine collection of dramas edited by Alain Locke and Montgomery Gregory, called "Plays of Negro Life" (Harper \$5.00). Eugene O'Neill's "The Dreamy Kid" and "The Emperor Jones," Paul Green's "White Dresses," "The No 'Count Boy" and "In Abraham's Bosom," and three of Ridgely Torrence's dramas make up the bulk of the white contributions; among the other plays are fine acts which won *Opportunity* awards for the past few years, and work by the Negro playwrights, Willis Robinson and George Douglas Johnson. A comprehensive bibliography and chronology complete the volume, which, like the first, is illustrated by Aaron Douglas.

**The Orator's Art.**—The theory of public speaking is the theme of "Persuasion and Debate" (Harper. \$2.00), a textbook prepared for aspiring speakers by George Rowland Collins and John Seybold Morris. After analyzing the principles of the art of persuasion the authors proceed to an explanation of how an argument is built up and how a debate is conducted.

For practical debate work Julia R. Johnsen has compiled "A Federal Department of Education" (H. H. Wilson. \$2.40), which gives debaters the pros and cons of the subject. It supersedes two previous numbers, now out of print in the Reference Shelf series. The articles are supplemented with briefs and bibliographies.

In "Spoken Thought" (New York: A. S. Barnes. \$3.00), Lily C. Whitaker has prepared a textbook on vocal culture for use in high schools, normal schools and colleges. It is built on modern theories of oral expression and the selections offered to exemplify the various principles or to afford exercise are varied and plentiful.

**In Lighter Vein.**—Judge Henry A. Shute has produced another volume of the memoirs of "Plupy" under the title, "Chadwick and Shute: Gob Printers" (Dorrance. \$2.00). Old characters and new wait between the pages of this latest diary to greet their brothers, young and old, of a more sophisticated age. Plupy undergoes at least one heroic ordeal, impelled by his own sense of honor and the rather instant urgings of Beany and Pewt.

Chronic golfers and those who love to scoff at the foibles of the addict may be interested in the "Experiences of a Caddy" (Dorrance. \$1.00), by Edward L. Myers. Caricatures of several species of "golf bugs" found on the greens and fairways are presented in the ludicrous style of an illiterate youngster. The humor is a trifle labored and coarse in places. Illustrations by James E. Mathews, Jr., relieve the monotony of the caddy's argot.

**Mostly Boys.**—With Rheims for a setting, Eloise Lownsbey tells how "The Boy Knight of Rheims" (Houghton Mifflin. \$2.50), realized his ambition to have a share in building the great cathedral of his native city. The sketching is done vividly and with charm. Some famous historical episodes season its telling.

Out of old French chronicles and with the Fourth Crusade for a background, Clarence Stratton has woven "Paul of France" (Macmillan. \$2.00), another knighthood story. The hero is a lad of thirteen who finds himself a reluctant warrior after he has

been abducted by a marauding band. However, he is soon carried along by the enthusiasm that comes from fighting for a noble cause and from the successful accomplishment of daring deeds. In the end his valor and gallantry are handsomely rewarded.

Following the engaging style of "The Adventures of a Trafalgar Lad," John Lesterman offers boys in their teens another story of sea warfare under the title "A Sailor of Napoleon" (Harcourt, Brace. \$2.00). After a number of stirring escapades the French lad who is its hero is finally taken at Trafalgar. But his capture puts him in the way of a new romance.

There is adventure also but of a different kind in David Binney Putnam's "David Goes to Baffin Land" (Putnam. \$1.75), sequel to his "David Goes Voyaging" and "David Goes to Greenland." This time his travels take him northward to Hudson Bay and the Arctic shores where his explorations yield him many a pleasant surprise.

"Beak Hollis" (Badger), is John H. Clausen's villain in a story of self-sacrifice and college loyalty. The hero, or heroes, are Columbia students whose metal is tested in a series of athletic events, the while the romance of one is nearly shattered.

For Catholic youngsters Maud Monahan narrates the fascinating story of Poland's boy-saint, Stanislaus, in "On the King's Highway" (Longmans. \$1.40). It reads delightfully and is plentifully and beautifully illustrated. It is ideal for the Catholic Christmas tree.—Neither the Christ Child nor St. Nicholas nor dear old Santa Claus are left out of Georgene Faulkner's "Christmas Stories" (Sears. \$1.25). She has told the old tales with new charm and the color pictures of Frederic Richardson enhance their telling.—"Rhymes of If and Why" (Duffield), by Betty Sage, is made up to please, though some of the verses limp badly and those parents who believe that man is God's handiwork will hesitate about teaching the little ones all of the selections.

**For the Soul.**—Though unfamiliar to American readers, the Rev. Otto Cohausz, S.J., is well known in Germany as a preacher and writer and more especially as a retreat-master for the clergy. Out of his long experience in this last work he composed some years ago a series of conferences on the priesthood in which the Apostle of the Gentiles is held up to them as a model. At home they were very popularly received. Under the title "The Priest and Saint Paul" (Benziger. \$2.25), the Rev. Laurence P. Emery has now made these papers for reading and meditation available to our English-speaking seminarians and ecclesiastics. They will find them unctuous and practical and will especially appreciate them for their Scripture coloring and because they are so rich in the author's apt and suggestive exegeses.

In "The Art of Christ" (Benziger. \$2.50), Dom Anscar Vonier, O.S.B., offers the Catholic laity, particularly our Catholic women, a series of retreat conferences which they will find the more satisfactory and helpful because they make no pretense at being either erudite or didactic. The spirit of Christ and Christianity is the central theme of the conferences. That spirit is based on the Divine fact that He is Lord of heaven and earth and gives His followers the encouraging hope of sharing His eternal triumph if only they will do His will and imitate His virtues. Dom Vonier's discussions on Christian manners, spiritual childhood and the art of worship are especially timely and provocative.

"Some thoughts for all times," is the subtitle which summarizes the chapters that make up "God and Ourselves" (Herder. \$2.00), by the Rev. William Godfrey. Though composed as exhortations, they will serve equally for spiritual reading or meditation material and many priests should be helped by them in their Sunday instructions. In a stimulating way the author treats a number of diverse topics,—dogmatic, moral, ascetic and devotional.

As the foreword to "The Highway of the Cross" (Kenedy. \$1.00), by the Rev. Placid Wareing, C.P., indicates, the little

volume is neither a history nor a critical or devotional commentary, nor a group of meditations on the Passion. Rather it is a series of pastels or pen-pictures of the chief incidents of Christ's last day, from which all subjective impressions and suggestions are for the most part omitted but which it is the author's pious hope will make their own efficacious appeal to the heart of the reader, suiting his individual character and mood. It is a handy book for Lent.

**Pulpit and Platform.**—In "Letters of a Bishop to His Flock" (Benziger. \$2.00), His Eminence Cardinal Mundelein has gathered the exhortations and appeals which from time to time he has addressed to those whom he is shepherding. The events that inspired them were usually ephemeral but the doctrinal principles and religious truths that pervade them give them a permanent value. This is especially true of the cycle of eleven letters that have accompanied the promulgation of the annual catechetical instruction schedule in use in the Chicago archdiocese. The letters touch most of the social and many of the private duties of the Catholic laity.

One outcome of the growth in recent years of the retreat movement among the laity has been the increase among the Faithful of the practice of daily meditation for a longer or shorter period. In "Meditations for the Laity" (Herder. \$3.50), the Rev. Albert Rung offers some brief but suggestive outlines for every day of the year. Their subject-matter covers a wide range and is mainly based on the thoughts inspired by the "Imitation of Christ" and the "Introduction to a Devout Life," by St. Francis de Sales.

The religious views of Catholics, Protestants and Jews are all represented in "If I Had Only One Sermon to Preach" (Harper. \$2.50), edited by Dr. Charles Stelzle. As might be anticipated these sermons are of diverse merit. Though mostly dogmatic, some are concerned rather with ethical conduct than with religious teachings. In all there are twenty-one talks in the volume. The Catholic position is presented by Cardinal O'Connell, speaking on "Christ, Priest and Victim," and Father Gillis, discussing, "What is Religion?"

**Two New Englanders.**—Making a study "in sensibility and common sense" as he calls his "Robert Frost" (Doran, \$2.00), Gorham B. Munson has given us a splendid introduction to the poet of "New Hampshire" and of the district "North of Boston." Besides the usual biographical material, and the writer's opinions on Frost's work, there is much revealed in the quotations from the poet himself. The chapter on Frost as a teacher is particularly enlightening. The clean-commonplaceness of the man is revealed in his own words on one occasion: "I can't see that a man must needs have his feet plowing in the mud in order to appreciate the glowing splendor of the clouds. I can't see that a man must fill his soul with sick and miserable experiences . . . before he can sit down and write a lyric of strange and compelling beauty. Inspiration doesn't lie in the mud. . . . I cannot spread out far enough to live in filth and write in the tree-tops." Homely thoughts. And the man who penned them is the creator of such homely people as the "swingers of birches," "menders of walls," hill-wives, hired men, old men in winter, neighbors. He is as lovable as his creatures.

One far less interested in living people, one who would pass a neighbor on the highroad while Frost was inquiring as to his cider stock, was the Concord naturalist, whom J. Brooks Atkinson has called "the cosmic Yankee" in his "Henry Thoreau" (Knopf, \$2.50). Thoreau, to the *Times* critic, journeyed "away from the glitter of society toward the ruddy glow of nature." The "Surveyor, carpenter, mason, farmer, school-teacher, manufacturer, writer and dreamer," this foster child—nay more, this spouse—of Nature, this practical man who fled from practicality to that of another sort in his beloved woods, this recluse who shunned his own neighbors, yet who knew so much about them that they live in his volumes.



**Varia.**—Everett Dean Martin's "The Meaning of a Liberal Education," (Norton. \$3.00), which treats of education as "philosophy at work," has reached its third printing. The book, which is endorsed by such figures as John Dewey, John Erskine and James Harvey Robinson, unfortunately espouses the wrong systems of philosophy.

Thirty years of free-lancing, a thousand published articles, and entrance to the pages of forty magazines is the record of Edward Mott Wooley, who reveals all the tricks of the writing trade, his experiences as a reporter, and his encounters with unfriendly and with friendly editors in "Free Lancing for Forty Magazines" (Writer Publishing Co.) The author is a syndicate novelist.

There is plenty of useful information about what 3,000 occupations have to offer in "The Book of Opportunities" (Putnam. \$3.00), edited by Rutherford H. Platt, Jr. Industry, transportation, business, the professions and personal and public service, are the categories under which these various employments are described. Unlike most recent treatises on career-choosing, the volume is not inspirational, but is a practical handbook of an encyclopedic nature, meant to offer "an up-to-date panorama of human activity." Unfortunately, in the presentation of the matter a good deal of bad taste is shown. Edison's introductory remarks with his slur on religion might well have been omitted. Much that the book contains about the Catholic ministry is grotesque. Nor do the illustrations of A. A. Wallgren add to the merits of the volume.

**Aspects of History.**—"Louis XVIII" (Putnam, \$3.50), translated by F. H. Lyon from the French of J. Lucas-Dubreton, though the biography of one of the last of the Bourbon royalty is mainly the record of an exile from his ancestral throne and of a vagabondage through Europe seeking supporters against the usurpers of his crown. Louis was the easy-going courtier, not the able statesman or the determined warrior and had no marked intellectual or moral qualities to recommend him. Though twice set in power, each rise was but the prelude to a humiliating fall and when he passed not even the Royalists mourned his going. The volume offers diverting and informative reading for those interested in the man or his times.

A fourth edition is announced of "The Story of the Catholic Church" (Herder. \$2.75), by the Rev. George Stebbing, C.S.S.R. This is a connected chronological narrative of Christ's kingdom on earth. Dogmatic and controversial discussions are generally avoided and, though the facts are colored by the Catholic point of view, the author writes honestly and candidly. A sort of primacy is given to the personal element of the men who have made the history of the Church and while those whose scandals mar the narrative have not been disregarded they have not been over-emphasized after the modern fashion. The summaries in the last two chapters covering the period from the War to 1926, are especially well done.

A good deal of speculation which the evidence that is offered fails to substantiate is the chief characteristic of "Myth and Constantine the Great" (American Branch: Oxford University Press. \$3.50), by Vacher Burch. Incident after incident in the traditional account of the great Emperor is discussed and its destruction attempted. At the very outset Eusebius and Sozomen are scrapped. The author certainly overshoots his mark. Though some of his theories are naive, they are not convincingly conclusive.

A handy manual of information for those who desire an intelligent knowledge of contemporary national and international problems has been compiled in pamphlet form by F. E. Moyer under the title "Important Events of the Past Five Years in European and American History" (New York: Self-Test Publishing Company. 35c.). Such topics as the Dawes Plan, the Locarno Treaty, the World Court and the League of Nations are briefly and simply explained and a brief survey is given of contemporary political events and movements of importance.

**The Mind, Normal and Abnormal.**—Dr. Hans Driesch is best known for his work in biology, as a leading exponent of vitalistic principles against the mechanistic theories of Loeb and his school. In "Mind and Body" (MacVeagh. \$3.00) he defends vitalistic psychology against the Behaviorists and the advocates of Parallelism. Theodore Besterman has translated the work into English. The classic arguments are given an original turn, and are developed at great length. A somewhat cumbersome and inadequate epistemology runs through the volume, and detracts not a little from the cogency of his analysis of vital activities.

In the preface of his "Psychology of Mental Disorders" (Macmillan. \$1.40), Dr. Abraham Myerson deprecates the reticence of neurologists in teaching the public about mental diseases. Yet the policy of saying little has some foundation in the fear of evoking morbid response from over-suggestible readers. Still, parents and employers, to say nothing of priests and other counsellors, may be able to forestall serious mental disorders and nervous breakdowns if they can prevail on neurotically inclined persons to consult a trustworthy specialist before their condition becomes acute. For this they need to know something of the general symptoms of nervous and mental disorders. This knowledge Dr. Myerson presents in summary form in the present volume. His concept of the mind is materialistic. Even more objectionable is his intolerance in matters that do not lie within the province of psychiatry. Within his own field he speaks with assurance, and with a marked gift for popular exposition.

Popular books on psychoanalysis have been published without number. Albert E. Baker set himself a novel task in this field when he planned to write "Psychoanalysis Explained and Criticized" (Macmillan). The book had to be simple, critical, and clean. In all three aims he has succeeded in fair measure, though thorough examination and full critical judgment sometimes had to be sacrificed to the demands of simplicity. The main fallacies of universal symbolism and unconscious resistance are well exposed. The list of "Books to Read" at the end of the several chapters supposes a power of independent criticism in the reader that is scarcely consistent with the primer style of the text.

**For Many Moods.**—There is some sense and much nonsense in "The Higher Foolishness" (Bobbs-Merrill. \$2.50). In great part it contains newly edited reprints of papers from the pen of David Starr Jordan, which previously appeared in various scientific journals. Much of the book is taken up with a contrast, in lighter vein, of sciosophy, a word the distinguished author coined many years ago to express "systematized ignorance," and science. But the learned Doctor is not always happy in his philosophizing and when he passes on to discuss religion,—well, he is just not sticking to his last.

The vagaries of Christian Science and oriental mysticism blend quite generally with some of the more vague theories of certain Reformed Jews in "Toward the Light" (Dobsevage. \$2.50), by Mary Fels. Though the volume professes to lead toward God and to inculcate union with Him, many passages make rather for darkness than for light and indicate a going backward rather than a going forward. They are the disconnected thoughts of a sentimentalist who, with no coordinated philosophy of life, rambles on hazily about both God and the universe.

"The Legacy of War: Peace" (Houghton Mifflin. \$2.00), contains a speech delivered at Milton Academy by Boris A. Bakhmeteff, former Russian Ambassador to the United States, on our duties as a World Power. The author is optimistic but one feels that he has not yet found the key to universal and lasting peace.

A new edition is off the press of "The Executive and His Control of Men" (Macmillan. \$2.00), by Enoch Burton Gowin. The volume is a study in personal efficiency and leadership, and a text for ambitious youths who aspire to follow in the walk of our successful executives.

**My Heart and My Flesh.** Carry On, Jeeves. Yesterday's Harvest. Kitty. The Nuptials of Corbal. Forlorn River.

Elizabeth Madox Roberts, relying overmuch on the praise of her "This Time of Man," seems to have suffered a strain in writing "My Heart and My Flesh" (Viking. \$2.50). The result is a rather harsh, and, in many places, incoherent tale of Theodosia Bell, resident of the Southern town of Annville, born into a family over which hangs a black cloud of shame, a cloud from under whose shadow Theodosia never seems able to escape, an influence which drives her to a spell of madness. In spots it is well done; for the most part it is too painfully reminiscent of the style and matter of a certain Viennese physician to satisfy the tastes of the discerning reader.

That suave of servitors, Bertie Wooster's personal gentleman, has some further adventures chronicled by P. G. Wodehouse in "Carry on, Jeeves!" (Doran. \$2.00). The various dilemmas in which the astute servant is placed, quite entertaining when first presented for periodical reading, seem to have a uniformity that becomes monotonous in this consistent narrative. Taken singly the stories are delightfully diverting; read continuously, one becomes conscious of the formula which puts to constant use the same stage properties, the same mannerisms and tricks of speech.

By striking contrast the author of "Tomorrow's Tangle" calls her present offering "Yesterday's Harvest" (Doran. \$2.00). Margaret Pedler is concerned with the marital adventures of an English family of good breeding. Her characters are weighted with an arbitrary destiny. If only one of them had been permitted to say or do the most natural thing there would have been no story to tell. As it is the hero serves a prison term to save an ungrateful sweetheart and after ten or twelve years finds himself in love with the step-daughter of the woman who had caused his ruin and disgrace.

Two women, fighting for the love of a man, contribute the contrast and the conflict in the latest study of human action by Warwick Deeping. In "Kitty" (Knopf. \$2.50), as in his two other well-known books, Mr. Deeping offers a story that probes deeper than the surface of life. Alex is a spoiled son of a wealthy, selfish mother. He is forced into the war, but before he goes he accidentally meets Kitty who tends her mother's tobacco shop, and marries her secretly. The struggle thereafter develops between the wife and the mother of Alex, as to who shall possess him when he returns shocked and helpless from the fighting line. The grit and the heroism of the younger woman work a miracle of transformation in Alex. The character delineations of the young couple and their respective mothers are quite finely drawn.

The background of Rafael Sabatini's new novelette, "The Nuptials of Corbal" (Houghton Mifflin. \$2.50), is the French Revolution, as in "Scaramouche." The real hero is the villain, Citizen Chauvinière, a lesser Robespierre, gifted with sardonic humor, arrogant, audacious, utterly unprincipled. The Revolution is an idiotic comedy played for his personal, private benefit. He is hoist on his own petard when he encounters failure in the moment of success. Out of his dying red laughter springs happiness for the engaging heroine and sympathetic hero beyond the French borders.

Wild horses, and in particular one wild horse, "California Red" by name, is the theme of "Forlorn River" (Harper. \$2.00), Zane Grey's latest westerner. But besides the thunderings of the wild horses, "Forlorn River" is filled with the machinations of cattle thieves and the struggle of a strong man for regeneration and the love of his childhood sweetheart. Ben Ide, estranged from his father and later suspected of cattle stealing, in the end is justified and exonerated, captures "California Red," the beautiful wild stallion, and with the aid of his partner "Nevada" brings the real thieves to justice and gains the hand of Ina Blaine, daughter of a wealthy cattle man. "Forlorn River" is a typical Grey novel, and ranks with his best. It should win many readers.

**Are You Decent?** In a Yun-nan Courtyard. A Servant of the Mightiest. The Grandmothers. Not for Publication. The Sins of the Fathers.

When the title and jacket of Wallace Smith's "Are You Decent?" (Putman) is first encountered, one is apt to hesitate and wonder what one is going to meet. All fears may be laid aside. This collection of short stories of the boarding house "strictly for the profession" of theatrical folks, is a humorous and delightful picture of the family spirit that exists between these stage folks. "Are you decent?" is simply the formula used when one member of a company knocks at the door of another, wishing to know if an entrance be permissible. Wallace Smith must have lived the life of that boarding house, and his readers learn from his stories to admire the charity of the house, and to laugh with their author.

The readers of Mrs. Miln's other novels will welcome "In a Yun-nan Courtyard" (Stokes. \$2.00). That they will be as pleased as they were with the other novels is a question. Mrs. Miln is a far more interesting novelist when she is dealing with China and the Chinese. In her latest book there is too much of the West. The reader is taken in most rapid flight to Poughkeepsie, New York, Vienna, and England, when his wish is to be in the Yun-nan Courtyard, which latter place has far more attraction for him than any of these last-named places. In this story Mrs. Miln has not done the good work of other days, and yet one must admit that it is an interesting and colorful story.

The question soon presents itself to the reader whether "A Servant of the Mightiest" (Brentano. \$2.50), by Mrs. Alfred Wingate, is a history or a novel. It depicts the life of one of the greatest scourges that the world has ever seen—Chingiz Khan. The trail of blood and lust and loot that marked the progress of this twelfth-century Mongol leader is not pleasant reading, but the book shows painstaking work and great erudition on the part of the writer.

"The Grandmothers" (Harper. \$2.50) is a prize novel. That is to say, Glenway Westcott, the author, won a prize from Harper Brothers for having written it. This much is clear. What the award was for is not so clear. And how the idea of novel enters into the question is not clear at all. Westcott has written a series of pen sketches of a real or imaginary set of ancestors. Harper Brothers in their turn have taken the sketches bound them together into book form and christened the result "novel." This criticism, however, does not set out to impugn the merit of "The Grandmothers," but it does mean to say that Glenway Westcott's book is neither novel nor prize novel. So far as it goes it is good; sometimes, very good indeed. But it does not go very far. In fact, at times it spreads rather thin. The same theme, American pioneering in the not very distant past, has been handled with twice Mr. Westcott's dexterity in Rölvaag's "Giants in the Earth" and with a notable absence of the subjectivity which frequently renders Mr. Westcott's volume annoying and distorted.

There is an element of the commonplace in "Not for Publication" (Century. \$2.00), by Clara Sharpe Hough, which is, in part, a justification of its title. Serena Todd loses her serenity because her husband exposes a scoundrel with whom she was once in love. The husband turns his attentions to Eva Mason, a sweet young thing in the office, when his wife's former lover publishes, in retaliation, a letter of hers of ten years ago. One finds the usual country club atmosphere, a temperamental spinster, an escaped countess and an aristocratic puppy. A final reconciliation breaks up the storm with saving grace.

The life of a murderer's son is developed in "The Sins of the Fathers" (Bayson. \$2.50), by Felix Hollaender. From tragic childhood he passes to successful manhood and happy marriage with the girl of his choice. His life is dedicated to the memory of his father, whose ideals he approved and adopted. Brought to face the same problem, he also seeks a license to murder from the old Unwritten Law. The story tells how he discovered that the Law had changed and the effects which that knowledge had upon his life.



**Samadhi.** Young Orland. *History of Anthony Waring. Silent Storms. The House Made With Hands. Heart of the Indian.*

An escape from the sphere of notebook realism is offered by Will Levington Comfort in the romance of mystic India which he calls "Samadhi" (Houghton Mifflin. \$2.50). For one who shares Townsend Session's unusual love of animals and enjoys the atmosphere of mystic India this story will hold an unique appeal. Bhishma, a royal elephant, merits Tod's affection by rescuing him from an infuriated tiger. But Calista is the girl who wins his heart only after they have both been rescued from the rogue elephant "Pariah of the Moon." The author gives the impression of knowing his scene and his characters and writes plausibly of happenings that border on the incredible.

Perhaps the last place one would expect to find an elephant is on an Oxford quadrangle and the last thing any host would offer such a visitor is a cocktail. Yet this is the only amusing scene which Herbert Asquith has deliberately introduced into his story of "Young Orland" (Scribner. \$2.00). If certain elements of this history of an English youth provoke a smile from American readers, it will be due to the increasing familiarity with that passionate devotion to England, merrie or otherwise, which British writers have made traditional.

None of the later work of May Sinclair has been exactly cheery. The "History of Anthony Waring" (Macmillan. \$1.50) has the atmosphere of tragedy and the gloom of failure. Though the story is brief enough it might be told more briefly by saying that a thoroughly likable chap gets very little happiness out of life and manages to escape from it all at the age of sixty. Tony's nobler ambitions are all thwarted. He is chained to a humdrum existence and forced through a sordid experience. He is not even permitted to find happiness in marriage. The author is so anxious to win sympathy for her hero that she forgets to be generous. The book itself is slender in bulk, printed in large type and the chapters are very short. For this, at least, one must be grateful.

The incompatibility of the European temperament, especially the new post-war spirit, and that of America, furnishes the material for full-bosomed drama in "Silent Storms" (Macmillan. \$2.50), by Ernest Poole. Though Mr. Poole's American business sache and his ephemeral young wife, radical of the extreme school of *l'Europe Nouvelle*, and stangely mixed with a homely atavism, are the protagonists, yet one cannot help but feel that the author's main characters are the two continents which Barry McClurg and Maria Madelaine de Laneir symbolize. Thoroughly and surely, passionately at times, and appreciative of individual as well as generally social values, Mr. Poole has given us a novel, pessimistic in its angle on European-American relations, and optimistic in its resignation to this pessimism. The author's fine understanding of European Catholicism is noteworthy.

Though the last to be published in this country, "The House Made with Hands" (Bobbs-Merrill. \$2.50) is the first novel by the anonymous author of "Miss Tiverton Goes Out" and "This Day's Madness." It is reported to be an autobiographical account which furnishes a clue to the identity of the author. Apart from that aspect, the novel is quite inferior to the other two. It is concerned with the love which Barbara has towards the house of her birth. Others might consider it merely a place in which to live, but she has a kinship with it as strong as that which binds relatives. While individual passages have the beauty which marks the other books, the construction is poorer and the theme is lacking in the more convincing human elements.

Kindly but firmly we must contradict the laudatory notices by the friends of Robert E. Callahan printed on the jacket of his story, "Heart of the Indian" (Grafton Press. \$2.50). It is true that the Indians have been mistreated by politicians who preyed on them, that justice should be done to them by our government. But the writer of this story, however true may be his thesis and however sincere his purpose, is a poor stylist and an amateur novelist.

## Communications

*Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Libraries Public and Private

*To the Editor of AMERICA:*

I have read Miss Mulvihill's letter in the issue of November 19. I think it is decidedly worth while for any priest to maintain a parish library. A priest is in a good position to promote this kind of work. If the undertaking is too big or costly, a bookrack can be maintained which usually is profitable. The endless amount of profane reading we Catholics do fearfully chills our faith.

Religious Orders that have colleges and universities in large cities could successfully undertake to build Catholic public libraries. Some of these colleges have very fine libraries now. Why could not these be thrown open to the public? It would stimulate Catholic reading and in the course of time the insurmountable obstacles that now prevent the erection of Catholic public libraries could be overcome. A large successful library would have to be run by a religious Order or a diocese because it must be run in perpetuity. We should get our books before non-Catholics as well as Catholics. Even now every Catholic library in the United States, whether private, parish, or college could be opened to everybody. Individuals lending books from private libraries should lend only books they never expect to be returned.

Chicago.

GERALD FITZGIBBON.

### The Younger Generation

*To the Editor of AMERICA:*

Every week-end I make it a point to reach some city where I can find your valued magazine on the K. of C. table there. I often wonder why you print contradictory articles—I refer to the paid matter. And why do you give space to the reviewing of murky books and shows? Instead, why not furnish us with reviews of good books and plays, which would help us with steering children aright?

There appeared in your magazine recently an article which contained the lines: "If parents knew what their children were doing these days, they'd go crazy." And in a later issue we find this statement: "The Church is not taking much part in the present uproar about the decadent morals of youth. She knows the remedy. And she knows by experience how to apply it." ("The Still Younger Generation," by Paul Hanly Furfey, *AMERICA*, November 19, 1927.) If this latter statement is true, why harass parents with articles of a contrary nature?

But to my mind there is danger, at least in the offing. Mother of Seven had a letter in "Communications" in an October issue, in which were several suggestions in which I concur. And I speak advisedly when I say that I endorse her letter in its entirety. I am a traveling salesman covering a wide range of territory. Judging from what I hear through men with whom I fraternize and what I see myself, I am strongly of the opinion that the disciplinary reins in our high schools and colleges could be tightened.

In the November 19 issue Miss Mulvihill takes up the cudgel against Mother of Seven. Since I cast my vote for Mother of Seven, while I am at it I shall start the rebuttal.

Our opponent considers an adequate parish library an enormous expense. Conceded, but the good accruing therefrom would overshadow the expense. She avers that the discipline in our schools does stand four-square etc., and we are advised that careful examinations of school curricula and regulations will prove this. Will a careful survey of the eighteenth amendment prove the United States dry? Mayhap Mother of Seven does not hold cigarette smoking, turkey trots and unchaperoned girls' basketball teams consistent with strict discipline. I have seen such breaches.

Our opponent sermonizes thus: "No amount of Catholic books will produce an effect on a generation that has not been taught the difference between viewing matters with so-called present day broadmindedness or with true Catholic principles." Well, well, and we were always told that books are teachers, and that Catholic books imbue us with Catholic principles, and that good reading is often a big factor in helping us decide questions of morality and honor. Were I assured that my children would spend half hour daily with Thomas à Kempis I should have no worry as to their moral character. But since children rarely take to spiritual reading, I shall go farther and say that were I assured that my children would read several Catholic novels weekly—I refer to the "Luke Delmege" and "Lord Bountiful" kind of novels—I should have little worry about their moral welfare.

Cleveland.

TRAVELING DAD.

[AMERICA must thank Traveling Dad for his frank criticism. Probably he did not have the back numbers to refer to when writing about contradictory articles. The first passage quoted is from "Recent Literature and the Young," by Elizabeth Jordan, AMERICA, October 1, 1927. Miss Jordan wrote:

"If the average mother realized what her young sons and daughters are doing and thinking these days she'd go crazy," a social-service worker said to me the other day. I don't believe it. It is not what our young are doing that is so depressing, but what we are doing to our young, and especially what we are leaving undone. . . .

This does not seem to contradict Father Furfey's statement. Nevertheless AMERICA has doubtless published contradictory statements, in an endeavor to present important open issues adequately. Not everything has been settled finally. Similarly, AMERICA notices objectionable books and plays, considering this aspect of criticism no less important than commendation of the good. Ed. AMERICA.]

To the Editor of AMERICA:

Josephine Mulvihill of St. Louis has a communication in AMERICA, November 19, headed "The Younger Generation Speaks." In that letter she gives very reasonable suggestions on the question of good books. And she gives this good advice though she belongs to the "much-maligned younger generation."

Can young people be won by being maligned? Not all our young people are "flappers" or "jellybeans." But it seems that all of them are classed as such. Efforts should be made to regain the good will and confidence of youth. If they are all under the impression that elders and guides despise them, they will refuse good advice. May the wall separating the old and young be removed.

Denton, Texas.

RAYMOND VERNIMONT.

#### Every Catholic Child in a Catholic School

To the Editor of AMERICA:

In the communication of C. D. Meyers, October 29, I note that he read the comment by Marjorie Grant, "The Obligation of Catholic Education" appearing in AMERICA of September 10.

The subject of Catholic education is receiving a large share of space in our Catholic periodicals, and in the fall of the year, from our pulpits. Canon law is quoted fluently and the slogan, "Every Catholic Child in a Catholic School," is given great prominence. We are often told that the Catholic schools are superior to the public schools because they teach the full public school curriculum plus religion, and parents are urged to send their children to Catholic schools from the grades through college.

Canon 1374 is very explicit relative to the duty of Catholic parents. Why is it that so many Catholic parents do not comply to this law? . . .

I am heartily in favor of the parish school when it is under the supervision of competent instructors whose methods of teaching conform to present-day pedagogical theories. It is my conviction that many of our parish schools are on a par, and many of them superior to the secular schools. I am also convinced that a great many are below standard because of the incompetency and lack of training of the teachers. Allow me to quote from

an article which appeared in AMERICA, November 8, 1924, by P. J. Carroll, C.S.C., entitled "Catholic Leadership."

In the work of education we have done much, but here again we have not taken the lead. . . . There is much spoken and written in praise of our summer schools. And in general, Catholic summer schools are doing a splendid work in advancing the education of our lay and religious teachers of both sexes. But most of us will admit that the summer schools have arisen as a result of actual or threatened State legislation requiring higher standards for teachers in colleges, high and grade schools. Until such legislation threatened the very existence of our own schools, we were unmistakably lax in preparing our religious teachers for their life work. They came to our schools unprepared, trusting to the holiness that goes with a religious habit to carry them over their unpreparedness. Not a few of our religious teachers of both sexes in nearly all religious teaching bodies came to the classroom not fully fitted to instruct in the work assigned them. The fault was not theirs. The fault of long years of a happy-go-lucky, man-in-the-gap condition of affairs.

If our Catholic leaders desire to have the full cooperation of Catholic parents in living up to the slogan, "Every Catholic Child in a Catholic School," then I think it high time for them to pay some attention to the causes of non-compliance, and not condemn too severely the parents who send children to schools that have a high standard of efficiency in their teaching staffs.

Minneapolis.

C. W. G.

[C. W. G. quotes Father Carroll's article, written in 1924, and recounting what was then past and gone. Apparently the quotation is offered in justification of C. W. G.'s "conviction" that a great many of our schools are below standard (?) at present. Ed. AMERICA.]

To the Editor of AMERICA:

If I were asked to grave a scene upon our Catholic people's memory, regarding your splendid action in defense of Catholic education, I should take this sentence from the Pastoral Address of the Bishops of Ireland, just to hand.

"For Christians, therefore, there can be no question of approving of any system of education in which moral and religious teaching does not find a foremost place."

Definite and plain, your vindication for unswerving allegiance to the mind of the Church has come, even from across the ocean. God spare you.

Tiffin, O.

HARRY A. MCPOLIN.

#### Holy Name Men and Convert Work

To the Editor of AMERICA:

The suggestion of Mr. James T. Daly that the Holy Name Society undertake Catholic propaganda work, is timely and worthy of consideration by that organization. From a strictly Catholic and religious society like the Holy Name, composed of serious-minded Catholic men, many qualified lay apostles could be brought forth, no doubt. In addressing various groups of Catholic men the writer finds that the Holy Name societies are among those most receptive to the idea of carrying on such Catholic propaganda work as is being very successfully done by the Catholic Evidence Guilds in England and elsewhere.

The time is rapidly approaching, indeed many believe that it is here already, when the Catholic body in America will have to undertake to present the case for the Church to the millions outside her fold in a more comprehensive way than is being done now. In such a work the Bishops and the priests will of course be leaders, but it will be to an intelligent and ardent laity that they will have to look, to go into the highways and byways and proclaim Catholic truth.

With so many millions of our countrymen at the crossroads of moral understanding, and with the forces of modern pagan ideas knocking loudly at the gates, the words of Cardinal Newman apply more and more: "The layman is the measure of the Catholic Church to the non-Catholic." What a noble work for the Holy Name Society to undertake! A work at once positive, definite, and of the highest value to the cause of Christ in America. "Why do we stand all the day idle?"

Wollaston, Mass.

WILLIAM E. KERRISH.